LINCOLN

j267.5 Y78
Guide Book for Senior High School
Girl Reserves $1.00

267.5 478

Keep Your Card in This Pocket

Books will be issued only on presentation of proper library cards.

Unless labeled otherwise, books may be retained for four weeks. Borrowers finding books marked, defaced or mutilated are expected to report same at library desk; otherwise the last borrower will be held responsible for all imperfections discovered.

The card holder is responsible for all books drawn on this card.

Penalty for over-due books 2c a day plus cost of notices.

Lost cards and change of residence must be reported promptly.

Public Library
Kansas City, Mo.

Keep Your Card in This Pocket

BERKOWITZ ENVELOPE CO., K. C., MO.

0 0001 5099263 4

aDV8393

DATE DUE

HCLC J 267.5 Y78

World Young Women's
Christian Association.
Guide book for senior
high school Girl

KANSAS CITY

B

KANSAS CITY
PUBLIC LIBRARY

GUIDE BOOK
for
SENIOR HIGH SCHOOL
GIRL RESERVES

Prepared by the Girl Reserve Department,
National Board, Y. W. C. A.

THE WOMANS PRESS
600 LEXINGTON AVENUE
NEW YORK

Copyright, 1928, by the
National Board of the Young Womens Christian Associations
of the United States of America

J267.5
Y78

BIND. 29MA'39

LINCOLN

1.00

MA 9 '30

Printed in the United States of America

662749

FOREWORD

This book has been written for you out of the experiences of a large number of girls and their advisers who during the last ten years have attempted to find answers to many questions. It is the sincere wish of all who have contributed to its pages that it may be a useful guide on your own quest "to find and give the best." If this book makes the way easier and happier for you, so that you can go as far or even farther than these other girls have gone, your progress will repay those who offer the experiences set forth here. Whatever you may gain you may count as your gift to those who come after you.

Digitized by the Internet Archive
in 2026

https://archive.org/details/guidebookforseni0000unse

CONTENTS

PART ONE

WHAT IT MEANS TO A GIRL TO BE A GIRL RESERVE

GIRL RESERVES IN REAL LIFE 9
I. WHAT IS IT TO LIVE IN THE SPIRIT OF GIRL RESERVES? 10
The Girl Reserve Movement 20
II. HOW PERSONALITY GROWS 22

PART TWO

GUIDE-POSTS AND IDEAS FOR USE IN PROGRAM PLANNING

HOW GIRL RESERVES MAY "GROW TO BE" 31
I. THE PLACE AND MEANING OF DISCUSSION IN GIRL RESERVE ACTIVITIES 32
II. HOW GIRL RESERVES GROW HOBBIES 41
III. HOW GIRL RESERVES USE MUSIC 57
IV. A LETTER FOR HEALTH SEEKERS 63
V. THE SUMMER CAMP 70
VI. SUMMER CONFERENCES 75
VII. SYMBOLS 82
VIII. WORLD FRIENDSHIP AND WORLD PEACE—1 90
The Meaning of World Friendship 91
WORLD FRIENDSHIP AND WORLD PEACE—2 97
What Girl Reserves May Do to Face Life Squarely in Their Community 98
WORLD FRIENDSHIP AND WORLD PEACE—3 105
What Girl Reserves May Do to Bring About a Spirit of World Friendship 106
IX. HOW GIRL RESERVES PLAN SERVICES OF WORSHIP 129
Services of Worship 134
X. HOW GIRL RESERVES ARRANGE CEREMONIALS 147
Ceremonials Girl Reserves Have Used 152
XI. THE CODE INTERPRETED THROUGH SCRIPTURE, HYMNS, STORIES, PICTURES, BIOGRAPHIES, POEMS 161

PART THREE

WHAT IT MEANS TO HAVE A HIGH SCHOOL GIRL RESERVE CLUB

I. What Is a Club? 174
Membership 174
Purpose 176
Club Name 178
Club Dues 179
Club Meetings 180
Elections 181
Plans for Organization 182
Officers 188
II. What Is Committee Work? 191
Membership Committee 192
Program Committee 193
Service Committee 197
Social Committee 201
Finance Committee 202
Publicity Committee 205
Suggestions for Order of Committee Meetings 206
III. What Is the Work of the Cabinet and Advisers? 209
Constitution 213
Club Advisers 215

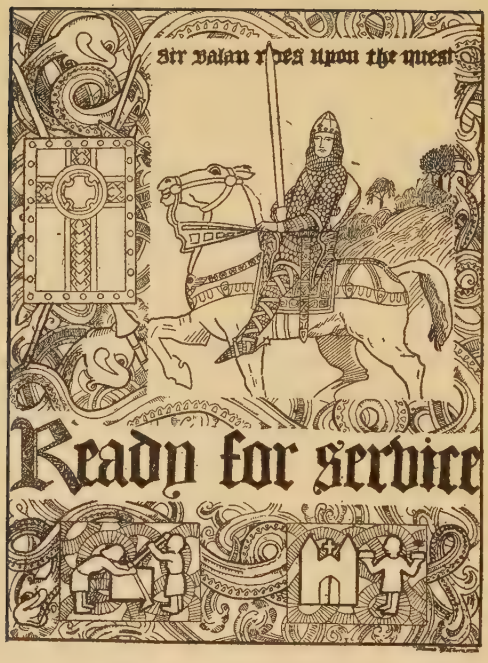
PART FOUR

THE GIRL RESERVE AND HER WORLD OF FRIENDS IN THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Girl Reserves as Members of a World Partnership 219
I. Building for Unity 220
II. Y.W.C.A. Girls in Other Countries 224
III. How All the Associations of the World Are Related Through the World's Committee 233
What Is the National Association? 233
Girl Reserves and the Church 235
Girl Reserves and the Community 236
Coöperation with Other Organizations of Girls or Boys 237
A Summary of Important Dates 238
Girl Reserves and the Future 240

Part One

What It Means to a Girl to Be a Girl Reserve



O God, the source of our being, the Goal of our desire, and the Guide of these our pilgrim days, we have turned aside from the ceaseless fret of life that we may think of all it means for us.

We would stay for a moment the noisy shuttle of time, that we may watch the pattern it is weaving.

We would hush our busy thoughts, that we may learn in silence the mysteries of our being. —Amen.

GIRL RESERVES IN REAL LIFE

EVERY year hundreds of girls share in a quest to find better ways of living. In every town and city, at home, at school, at church, girls grow into a realization of their responsibility for learning to make wise choices of things to think and do. In the Young Women's Christian Association, teen-age girls who start on this quest are called *Girl Reserves.*

All girls are eager to discover new things, have good times, do something worth while, make real friends, and learn more about God in his world. Girl Reserves everywhere ask with one voice for guides that will help them to find answers to five big questions:

How can a girl find and give the best?

How can a girl grow in personality?

How can a girl practice her highest ideals of friendship?

How can a girl shoulder her responsibility as a Christian of her age should in the world of today?

How can a girl know and appreciate her friends around the world in the Young Women's Christian Association?

"Through all the ages time has shown us that together we may do things which alone we cannot do."

Girl Reserves stand united in a common purpose, working together in Christian fellowship. In the Girl Reserve Movement girls have come to know the meaning of abundant living, in friendship with girls and women of many nations. Through their activities they discover the joy of creative living as expressed in the ideals for which the Young Women's Christian Association stands.

I

WHAT IS IT TO LIVE IN THE SPIRIT OF GIRL RESERVES?

ONCE upon a time, and not so long ago, some girls rode in automobiles out from the town to the shore of a near-by lake. It was sundown in the spring of the year. The lake was warm with the sunset colors, and the trees were swelling with unburst buds. The world was very beautiful, and it was easy to see that "life has loveliness to sell."

But in spite of all this beauty the girls were hungry. The chattering and laughter ceased. Then the scene changed. The camp-fire, carefully built of small sticks placed in a square, was lighted. It burned steadily and brightly. In a few minutes the burning wood gave way to glowing coals, and the broiling bacon and wood smoke were sweet to smell.

After supper around the camp-fire there was singing. The girls sang songs that were jolly and ridiculous, songs that made them remember and think, and songs that made them feel deep down inside. Then as the satisfying spirit of comradeship grew strong among them, they began to talk. They talked about the things they liked best to do, about the things they wanted most to do some day, and about how their Girl Reserve clubs could help them to do the things they desired to do now, and could also help them to become what they wished to be.

Finally they made a friendship circle around the fire and, as they joined hands, they sang:

> In true fellowship our hearts we bring, our hands we bring,
> In true fellowship our hearts and hands we bring;
> We pledge our love, our loyalty,
> Our strength, our joy, our service free.

And as they sang, they thought of girls of other races and nations and of how splendid it would be if they could all join hands and hearts and minds around the world, to make a loving, understanding friendship circle.

In summer camp a few of the girls were trying to build a dam in a stream so that they all might have a swimming pool. They discovered that one girl, or even two together, had a hard time moving a rock or throwing in earth. It was too hard work and very little fun; but whenever a group worked together they moved big rocks rapidly and had the satisfaction of seeing the water grow deeper in the stream behind the dam. As they worked, the campers sang and laughed and were happy.

One September, when there was an unusually large number of freshmen in a western high school, and everybody was working early and late to make them feel at home, two discerning Girl Reserves saw that there were numerous new girls who were still completely left out. Promptly they studied the lists of names in the dean's office and wrote these lines:

My dear, if you are new
And friends are few,
Meet me Friday at the pepper tree
At quarter after three.

Government postal cards, bearing a Girl Reserve triangle sticker and this inviting verse, made all the difference in the world in the way new girls got along at school during that week. When Friday came the flock of eager freshmen were only half timid with their would-be friends, and when they discovered the automobiles parked on the other side of the street, waiting

to take them to a ready-made friendship party, they realized after all how easy it was to be an unafraid companion.

One day I joined a new gymnasium class of business girls. I was wearing a blue Girl Reserve tie. A girl whom I had never seen before came up to me and gave the Girl Reserve salute. I responded at once, and she told me how she had been a Girl Reserve two years before and how she had "adored" it all. The triangle on my tie was a symbol to her of some of the deepest meanings of her life.

It was the third annual spring conference of Girl Reserves in a southern city. Rumors had spread all over the county that mothers were invited for the Saturday meetings. Almost fifty came and shared in every single activity, from flag-raising to the beach picnic in the late afternoon. Mothers are just girls grown up, after all. If you don't believe it, give them a chance to work with Girl Reserves, and see what happens.

Twelve senior high school Girl Reserves volunteered to make the salads, set the table and serve supper to all the club advisers in a large city Association for a whole winter. Surprise was written on their faces and their eyes grew large and serious with interest, as they listened to the "whys" and "wherefores" of meeting girls' desires. These were discussed in great detail every time the advisers met.

As spring came on and plans for summer camp were being made, two girls insisted that, if they could have a meeting or two like those the advisers had been having, they could be jun-

ior counselors at camp. They said that they knew they could trail on hikes, help in the craft shop, work with the dining room squad and tend the out-of-door theater project.

Of course it happened that there was not room for all twelve girls the first summer, but today some of these same girls are playing the rôle of head counselor. It all started because salads had to be made, and busy Girl Reserve advisers remembered to ask girls for the help they could give.

The forum idea caught the imagination of a Girl Reserve club and a Hi-Y club. Hours of planning resulted in a Sunday afternoon forum. The purpose was to combine the discussion of interesting life problems with social good times. The leaders did not lecture but directed discussion, and there were music and refreshments. Among the things which were discussed were: Inter-school Spirit; What's the Matter with Us?—We're All Right; Custom versus Conviction; Choice of Life Work; Why Be a Christian?; Fraternities and Sororities; Athletics; What Makes a Happy Home. These afternoons were delightfully informal, and everybody talked. The clubs were glad to see that they could get together for serious things as well as for light and frivolous occasions.

No club room in Richmond, Virginia, had ever worn such an air of dignity. Chairs, each marked with a name, were arranged in semicircular rows. The room was a replica of the House of Representatives Chamber in the State Capitol, and the occasion was a Girl Reserve presentation of the State Legislature.

The Girl Reserve Speaker of the House, the Girl Reserve Clerk of the House and the Girl Reserve "gentlemen" from the

various counties had visited the State Legislature many times and had the procedure clearly in mind. No detail was omitted. Doorkeepers, pages, "gentlemen" bearing messages from the Senate, visitors seated around the edge of the room, all were true to form. Incidentally the eccentricities of the gentlemen themselves had not been overlooked, and the girls were good imitators.

A calendar of the day announced bills on the first, second and third reading. These were the bills affecting the welfare of women and children that were really before the State Legislature at that moment. Those on the first reading were simply read by the Clerk; those on the second reading were discussed from the floor; and those on the third reading were voted on.

The "representatives" were very earnest, and the discussion showed familiarity with the issues involved, intelligent thought and conviction. And this was as it should have been, because each club that participated had spent weeks planning this legislature and learning the "whys" and "wherefores" of protective legislation.

"Stained Glass Windows" was the theme which the Girl Reserves of the Macon (Georgia) Y.W.C.A. developed through different ceremonial projects.

As soon as the theme had been decided on, a "window" was built in the wall of one of the club rooms. Architect's linen was used for the pane. At the recognition service each girl had a small triangle of colored tissue paper which she pasted on the pane. As she did so she repeated an appropriate poem. When all these tiny triangles were in place around the large blue triangle in the center, the effect was lovely. A dim yellow light was then placed behind the pane, and the girls truly had a

stained glass window. Along the "window ledge" the following stanza from *The Cheerful Cherub* was inscribed:

> Stained glass windows make the light,
> Like songs of beauty from the sun.
> Life could shine through us like that,
> You and me and every one.

At Christmas time a picture of the Christ-child in swaddling clothes (a Della Robbia bambino) was pasted on the center of the pane. People passing through the building stopped to admire the little stained glass window that reminded them in this unique way of the Christmas story.

. . . . . .

The Girl Reserves in one club wished to give a Book Party, and they invited the children's library staff and several teachers and principals to help them to make it real. The Camp Fire Girls of the city were their guests. The entrance to the Y.W. C.A. auditorium represented the gate to fairyland, and a veritable fairyland it was, with decorations in rainbow colors; exhibits of delightful books, with people to explain them, sent by local bookstores; a charming play, "Friends in Bookland"; music and dramatizations. Every Camp Fire Girl and Girl Reserve dressed to represent her favorite character in her favorite book. Later Camp Fire Girls were asking, "What can we do for the Girl Reserves that will be as lovely as the Book Party they gave for us?"

. . . . . .

If you are privileged to sail on a summer day across the blue, blue waters of Hayden Lake in northern Idaho, you will be captured by the shadows and reflections of the great trees and gay wildflowers along its banks. And then, as your boat suddenly

rounds a curve, your gaze will be held by a pole of many colors standing straight and tall against a background of wooded green, the front entrance of the Y.W.C.A. camp of Spokane, Washington.

During the winter of 1926, Spokane High School Girl Reserves talked for many weeks about their summer camp and the project plan of living which they would adopt for the ten days. Since many of them knew too little of the early days before the Spokane country was peopled by the white men, the idea finally carried that they would "begin at the beginning, so far as possible, and live as Indians of the Northwest."

All the girls in camp who liked to chisel and carve in wood had an opportunity to plan the designs for the pole, and before the camp closed every one on the grounds had had a part either in the carving or painting of it. Of course the first need was to secure the pole. This was given by the Atlas Tie Lumber Company, and the men erected it, when it was finished, and planted it six feet in the ground, so that it might withstand all the wintry storms.

The story on the pole, in pictures, is the development of the Girl Reserve Movement. At the base of the pole is the date 1881 and above this an old-fashioned girl in a lavender gown against a background of silver-gray. In her hands she holds a bouquet of bright old-fashioned flowers. Above her head is the white armband with its corps-bars and four blue chevrons, and above this, in order, are the four symbols which meant so much to us in the days of our honor system. The red circle of health is against an orange background, the bronze owl has all his feathers flecked with gold (his beak was carved by the youngest girl in camp), and the gold lamp of spirit and the silver star of service complete this division. And then appears the symbol of the Girl Reserve ring, blue against its silver disc. Through these stages of growth has been evolved "Miss 1927," who appears in Girl Reserve uniform, a modern girl. And at the very

top, symbolic of the influence to which is attributed the growth of the Girl Reserve Movement, in glowing red, stands the Christian Cross.

At the ceremonial dedication of the totem pole the following "hopes" were read as the desire of the group for Girl Reserves of the future.

We, the Girl Reserves,
With our Quest always before us,
Our faces ever turning toward the light
of Understanding and World Peace,
Have so placed our hopes for ourselves,
And the faith which others give to us,
That we seek for the future these things:
To be rather than to do,
To keep our eyes ever turned
Toward the Master of all Life
Who spent his years in being;
To make our code live, and
To give full value to the personality of others;
To attain self-control and
The calm inner poise of the Indian;
And finally, to seek to gain
An understanding of all peoples,
Whatever race or creed or color.
In the future, then, as a symbol
Of this kind of life
Toward which we strive,
Let us wear the Girl Reserve ring,
With a prayer for each one who wears it,
That she may be truly sincere in her interpretation
of Jesus' Way of Life.

WHAT GIRLS SAY IT MEANS TO BE A GIRL RESERVE

One might just as well ask the meaning of golden bittersweet on a hillside in October as to ask the meaning of Girl Reserves. The bittersweet can be dissected; its parts can be labeled accurately; and all sorts of information concerning it can be accumulated. But still one does not know the meaning of golden bittersweet in October. Its true significance lies in the feeling it awakens in the person who beholds it, a splash of color amid the glories of autumn.

And so it is with the Girl Reserves. It is easy to explain to people that the blue triangle within the circle is the particular symbol of the Girl Reserve Movement, and that the three sides of the triangle represent body, mind and spirit. It is easy to explain that the Girl Reserve code embodies those ideals of service and love and right living that help a girl to make her life a lovely and worth-while one. It is easy to tell of the good times—of meetings and suppers and hikes, of summer at camp and winters in club work.

Yet the deeper meaning of Girl Reserves is there too. It is something more difficult to see. It is a bigger something, made up of all these things, surrounding and underlying them all. The meaning of Girl Reserves lies in this bigger thing, which takes root in a girl's heart and grows into what is called "the Girl Reserve spirit," which makes her "look up and love and laugh and lift."

—By an American high school Girl Reserve

* * * * * *

I am very glad to have the opportunity to talk to you about Girl Reserves. I am not going to tell you many things. I just want to say a few words about what Girl Reserves mean to me and how happy I feel since I joined the group.

First: A Girl Reserve means a girl who takes the way of virtue, a girl who develops her spirit, who tries always to learn something new, useful, helpful for her future life. She should be an example in being earnest in everything, hard or easy; in teaching something that she knows to others who haven't any idea about it; in feeling happy all the time and in smiling even when she feels sad.

Second: I am going to tell you why girls like to join the Girl Reserves. At first they become interested in the name; then they are anxious to learn what it means, because they see us working, striving, persevering, increasing our ideas and "facing life squarely." When they join the Girl Reserves, they become interested in trying to "reach toward the best," to "see the beautiful," and to "be reverent to God." So they join, and in turn persuade other girls to become Girl Reserves, as we did them.

—From a talk given by a Turkish Girl Reserve

Thus Girl Reserves everywhere say that to live in the spirit of Girl Reserves means living today with dreams for tomorrow. Dreams come from believing in belief; from believing in love and loveliness; from a spirit which hates wrong and injustice, which strives for a "best" that has God for its goal and Jesus' standards as its motive for action.

"To face life squarely" in the daily tests which come at home, in school, at work, at play; to be a friend to all and strive to show Jesus' love in every little deed; to give the best of self in service to God and in fellowship with girls everywhere—these are golden threads woven through the everyday fabric out of which a Girl Reserve fashions her thoughts and actions.

THE GIRL RESERVE MOVEMENT

The Girl Reserve Movement is not a plan; it is an idea. It is not a set of ways of doing things, neither is it a tool; it is an understanding.

This understanding has grown out of the experience of younger girls who have responded to encouragement to initiate and to create; in other words, to think for themselves, to direct themselves, to express themselves and to make for themselves.

The Girl Reserve Movement is a way of living which is effective in its appeal. It brings to girls an understanding and appreciation not only of themselves but of others, and of God as creator and director of their world.

Freedom, interest, tolerance, faith, health, are some of the precious things girls have in common in their striving to live in the way of Him who came as a Child among men and who grew in wisdom and stature in a very human way, until He stood in favor with God and man.

Through discussing the "why" in choosing certain things to think and do, through practicing plays, and through singing Christmas carols, Girl Reserves, in the very aspiration of their simple, loving effort, "find and give their best" and make Christ real in the world in which they live.

To be alive—to feel a warming thrill
Dart through you when the day breaks cool and sweet,
To know that you are free and brave and strong,
And that the world waits—suppliant at your feet.
To have a mind that's clean, unfettered still,
To have a spirit shining with white light;
That's fine, true gladness—and it is what we,
The Youth of all the world, bring to the fight!

—By a Girl Reserve

As A Girl Reserve

I WILL TRY

To Face Life Squarely

To Find and Give the Best

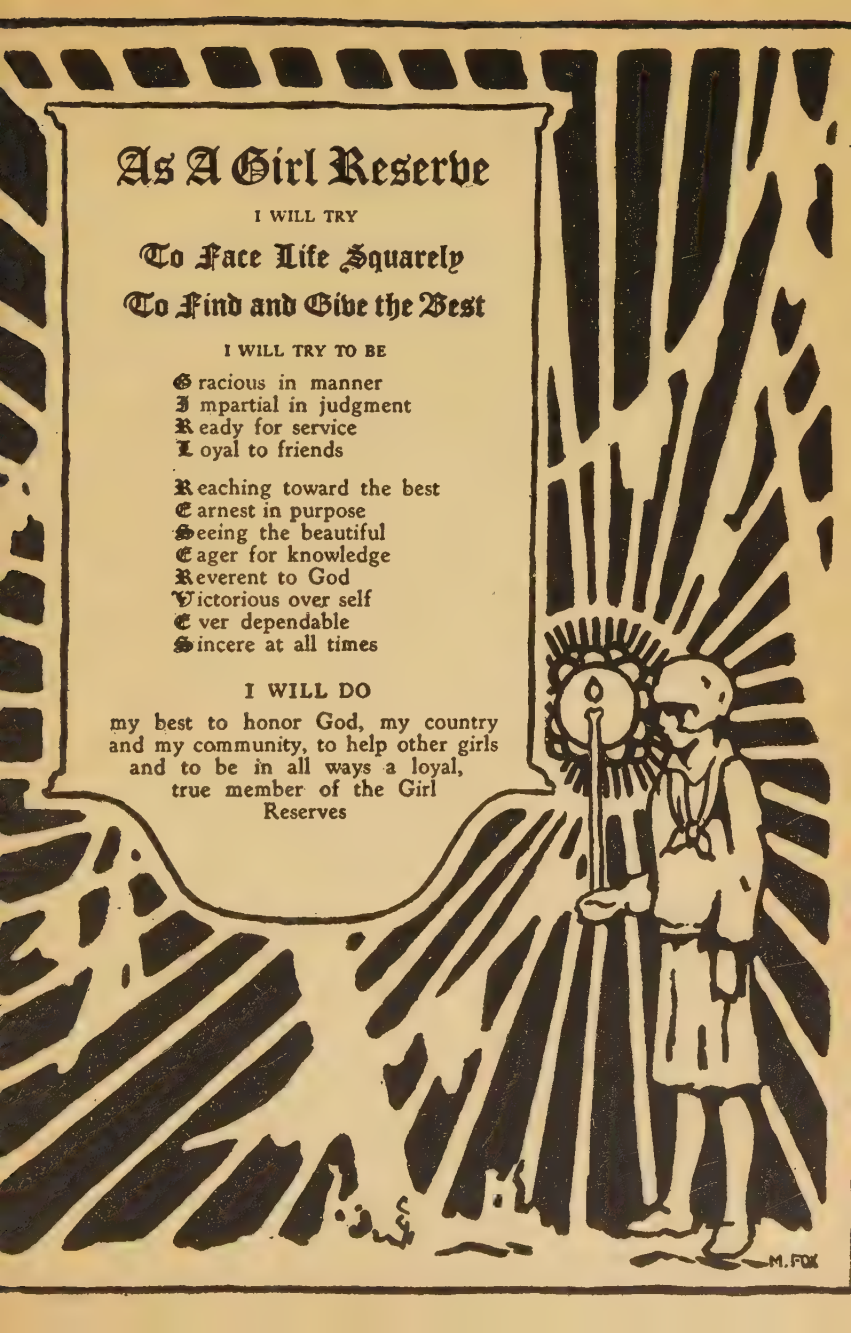
I WILL TRY TO BE

Gracious in manner
Impartial in judgment
Ready for service
Loyal to friends

Reaching toward the best
Earnest in purpose
Seeing the beautiful
Eager for knowledge
Reverent to God
Victorious over self
Ever dependable
Sincere at all times

I WILL DO

my best to honor God, my country and my community, to help other girls and to be in all ways a loyal, true member of the Girl Reserves



II

HOW PERSONALITY GROWS

"NOW I see what Girl Reserves want to become," exclaimed an adviser, who defined religion as "the art of living." "They want to be artists in living; they want to grow in personality themselves and to help others to become their best selves; they want to experience the deep joy that comes from pulling together; they seek the thrill of creative living."

All great artists are first of all scientists in that they must know the laws which underlie the art they would appreciate and practice. Before a painter can transfer a landscape to canvas he must know something of the laws of color combination, of line and form. If Girl Reserves are to be artists in living, some knowledge of the laws which control growth of personality is most necessary.

"There are so many kinds of me,
Who can know what I shall be?"

Jesus said: "Whatsoever ye sow, that shall ye also reap." These wise words uttered long ago have been proved sound all over again by the recent study of psychologists.

Professor George A. Dorsey says that one of the greatest laws of nature discovered by science is that ordinarily a normal human being with normal faculties can learn anything. But you ask "How?" and he replies, "By practicing the thing you want to be, or learn with satisfaction; that is to say, so that it pleases you enough to make you want to repeat it until it is learned and has become a habit."

What you are today, how you think, act and feel, is the result of all the habits you have acquired up to the present moment. "Character," says the psychologist, "is the sum total of all one's habits of doing, thinking, feeling." You need to learn to choose which habits you want. Personality, decency, and all that is human in you grow up through selection. By choice of work, play, companions, words, you become what you are.

HOW HABITS COME

Do you bite your nails, chew gum, laugh loudly, drop your *g's,* rise when an older person comes into the room, smile a cheery greeting, use a knife and fork skilfully, bathe daily? Can you skate on ice, walk a tight-rope, juggle six balls, build a fire with two sticks, dance the Charleston, make a hat, cook a seven-course dinner?

To some of these questions you say "Yes," to others, "No." Why? Because you learned one habit and have not learned another. If you were born and brought up in Southern California, it is quite likely that you never learned to skate on ice. Perhaps you cannot dance the Charleston, because disapproving older people helped you not to practice it with satisfaction.

At the same time you were learning to use your hands and feet skilfully you were learning to talk, that is, acquiring the habits of making certain sounds in certain ways. What language? The language of your parents, of course—German, if you were born in Germany; Chinese, if in China; Choctaw, if into a certain Indian tribe. "All languages sound alike to a baby," and the baby generally learns what it needs most to make its way in its immediate world.

While you were learning to talk and to walk, you were learning certain emotional habits: to be afraid in the dark; to scream when a mouse ran across the floor; to be angry and go into tantrums if your will was crossed or something annoyed you;

to run and hide in a closet during a thunderstorm; to hate spinach; to pray at night; to sulk; to be suspicious; to be jealous. How easily moved are you by mob opinion, trumpets, bugles, tears?

Paralleling your emotional habits are your mental habits. Can you read a page at a glance and get its meaning, as Roosevelt could? Can you converse fluently in a foreign language? Can you play Liszt's "Liebesträum"? Can you keep your mind on a problem long enough to solve it? Can you follow an argument to its conclusion? Your entire repertoire of habits is responsible for what makes up your personality so far as it has developed. What you now do and what you now think about people, situations, things, words, nations, even life and death, have come to you by way of your habits.

How Habits Can Be Changed

"You can become something different tomorrow by forcing yourself to be something different today," says Professor Dorsey. You might begin by playing a game. Make a list of all the things (mice, snakes, thunderstorms, high buildings, boats), situations (making speeches, talking in a group, taking an examination), people (teachers, ministers, parents, foreigners) you dislike or are afraid of. Then ask yourself whether these particular things, situations or people are really fearsome or hateful in and of themselves. Ask yourself, "Why do I dislike this thing? Why do I like that person? Why am I afraid of this situation?" If you are really honest, you will be surprised to find how very little ground there is for some of your most disturbing fears and prejudices, and how they will gradually disappear if looked at squarely.

Choose some one of these fears and see what you can do to change your habits regarding it. Try to learn to like something or someone you now dislike; work out new attitudes that will permit you to be unafraid where you are now afraid; take a

thoughtful look at some prejudice and see whether you can change or give it up in the light of your newer and better ideas.

When you have achieved habits, you tend not to think about them. They have been so woven into the warp and woof of your being that you perform them almost unconsciously. So you become free. And you are free in proportion to the control you have of your muscles, your impulses and your habits.

To become an artist in living requires much effort and practice. If you would be a "skilled" artist, like Kreisler or Galli-Curci or Helen Wills, you must be willing to pay the price of "growing to be."

> These things we learn to do by doing them—
> Prayer by praying;
> Love by loving;
> Forgiveness by forgiving.
>
> —*Aristotle*

∴ ∴ ∴

Things to Remember and to Forget

Remember to choose always in the interests of love and respect for another's personality.

Forget to imitate some other person and try to be your own simple, natural self, true to the best that is in you.

Remember to choose only those outward adornments (symbols) that are expressions of your inner spirit.

Remember that the most magnetic persons are those who choose to stand on their own two feet, who do their own thinking, and who are trying to choose wisely from God's great supply-house those precious qualities which will enrich their spirits.

∴ ∴ ∴

If personality is the sum total of all your habits, then you "become what you are"—a sum of the habits you are practicing now and which you have chosen because of certain ideals you desire. Remember that ideals are something you hope to become eventually. The couplet:

> Hitch your wagon to a star,
> Keep your seat and there you are

helps to show the connection between what you do today and your ideal of what you wish to become or do.

You have a picture in your mind's eye of the kind of woman you want to be some day. You have spent a great deal of time in day-dreaming, imagining yourself athletic, popular, beautiful, eloquent, entertaining or "smart." Remember that a day-dream stays only a day-dream unless you do something about it. An ideal does little good unless you begin here and now to let it make a difference in your habits. People are not usually born charming or magnetic. They grow that way by making careful choices of what to do and by observing certain known ways of achieving the desired qualities.

Suppose you want to learn to be "friendly to all girls at all times": this ideal will remain only a theory until you actually begin to practice friendliness toward all the girls in your school or community. What about the brilliant Jewish girl whom the Literary Club would not admit to its membership? Would you too have blackballed her on account of her race? When Alice's father was sent to prison for embezzlement, what did you do to ease her terrific hurt or isolation? What did you do to let her know that this misfortune had not changed your feeling toward her? When all the girls were whispering behind Jane's back and saying catty things about her popularity with boys, what about your "friendliness" then? When those two dark-skinned

Brava girls wanted to join the club, did you raise your voice in protest, too? Was "friendliness" a dynamic, immediate ideal of yours or just a vague, remote, distant goal, nice to think and talk about but just too hard to do anything about?

Every day you are consciously or unconsciously making choices, forming habits, and through them developing your character. Character or personality grows continually and is the result of the way you choose to live. Have you ever wondered what kind of a personality you will have ten years hence as the result of the choices you are making today?

A Girl Reserve club is a place where you may look into and discuss such ideals of character. Through club discussion or through your individual reading and thinking you may choose or create for yourself ideals which you wish to practice and experiment with. You will find help in your Bible and in good poems or stories and from daily association with people at home or at school. Thoughtful girls like to think carefully about "what can be done" and "what ought to be done" before they make choices that affect themselves and others.

Good character depends on good habits; good habits depend on making wise choices. Ideals, whether high or low, are sure to affect your choices. Look to your ideals.

A Girl Reserve will find this test for conduct useful in making a wise choice:

What it does first to myself.
What it does to others.
What it does now.
What it does ultimately.

PILGRIMS OF THE AGES

Whence and whither, jolly pilgrims, whither ride ye forth today,
That like kings ye canter, canter, canter, on the King's highway?
What your quest and what your tokens, be they bells or blooms ye wear;
Proud and princely are your trappings, can ye do the deed ye dare?

Nay, but who be ye that ask us? Up and with us as we ride.
The day is young, our hearts are free, our quest we do not hide.
We are Pilgrims of the Ages, with a world to win or lose;
Gentle, simple, up and with us, 'tis a mighty task to choose.
We are Pilgrims of the Ages on a quest we mean to win—
We seek the Holy City, we are builders for the King.

What the tokens? They be tokens of the colors white and blue,
You will find them in the gardens in the early morning dew.
You will find them in the wideness of the great far-reaching sky,
In the flashing wings of blue-birds as they mount on high.
Blue for truth and white for honor, these the tokens that we bring
As we canter, canter, canter, on the highway of the King.

With all the true of all the ages, with all the brave of all the earth,
We dare the way we've chosen, we build a thing of worth.
Pressing onward past the landmarks of the ways our fathers went
Dauntless, fearless, unrelenting, all our will to this is bent.
We are Pilgrims of the Ages on a quest we mean to win—
We seek the Holy City; we are builders for the King.

—Anonymous

Part Two

Guide-Posts and Ideas for Use in Program Planning

We pray Thee for those of us who amid all the knowledge of our day are still without knowledge; for those who hear not the sighs of the children that toil, nor the sobs of such as are wounded because others have made haste to be rich; for those who have never felt the hot tears of the mothers of the poor that struggle vainly against poverty and vice. Arouse us, we beseech Thee, from our selfish comfort and grant us the grace of social repentance.

Smite us all with the conviction that for us ignorance is sin, and that we are indeed our brother's keeper if our own right hand has helped to lay him low. Through increase of knowledge bring increase of sorrow. May we turn without flinching to the light and offer ourselves as instruments of thy spirit in bringing order and beauty out of disorder and darkness.—Amen.

HOW GIRL RESERVES MAY "GROW TO BE"

All woven within the circle
With glorious, golden curves;
We'll strive for the best in girlhood,
Loyal Girl Reserves.

WHEN one Girl Reserve was asked what she thought the Girl Reserve Movement was, she replied: "It is something that helps a girl grow to be." By this she meant the development of a girl's personality and character through an interest in some worth-while activity, a desire to be of service and an eagerness to make her contribution to the world of which she finds herself a part. To be a Girl Reserve means that a girl tries to "grow to be" the finest person she can become in body, mind and spirit.

Every girl is blessed with possibilities for growth. In her home, in her school, in her club activities, and in her church there are opportunities to take the next step in "becoming." For one girl this step will be one of appreciation, finding beauty in a poem, a song or a landscape. For another it will be the acquisition of a new skill, perhaps in handicraft or athletics. For a third girl it may be the discovery of the meaning of world friendship in her everyday relationships or the realization of the beauty of God at work in his world. In all these ways a girl learns the importance of striving each day "to find and give the best."

I

THE PLACE AND MEANING OF DISCUSSION IN GIRL RESERVE ACTIVITIES

How do you and your friends decide things—what you shall do, where you are going, what your whole plan will be? Why is it such fun to talk when a group of good friends get together? How did you become so well acquainted with the girl who is now your best friend? What is the value of discussions?

To live is to talk with the world. Work, play, fellowship and worship are four good ways of keeping up the conversation.

—*Richard C. Cabot*

THE setting for a discussion may be a classroom in your school, an attractive living room in someone's home, a club room in the Y.W.C.A. building, or a tree-shaded mound at camp or conference. But whatever the setting, the characters remain much the same—a group of Girl Reserves and their adviser or discussion leader who come together to obtain different viewpoints and opinions; to share common interests, ideas, experiences and feelings; to help to solve problems that are puzzling to them; and to make choices in difficult situations.

In a discussion group you experience the same thing that happens in your conversations with your personal friends, only with a larger number of people; and you discover, as one Girl Reserve has said, that "discussion groups are certainly a good way in which to get acquainted and really learn to understand many girls at one time."

The Difference Between an Argument and a Discussion

So often when girls get together to talk over things that have happened, or are going to happen, they are likely to argue instead of discuss. This tendency must be watched.

An *argument* happens when two or more persons take sides, and each side tries to prove a point and refuses to listen to the other side. Take as an example the following:

Frances: I think Ralph is our best football player.

Betty: Oh, no! John can beat Ralph all to pieces.

The argument may thus continue, while Frances and Betty each stoutly upholds her opinion as to the merits of her champion and tries to convince the other that she is right.

A *discussion* means that two or more persons talk together to try to find out the truth about a question or situation. It can happen only when these persons share information or ideas they may have about a certain subject. If they do reach a conclusion, though this is not always possible, it may come from a combination of the ideas expressed.

In the preceding illustration, for instance, if Frances and Betty had discussed the matter instead of argued, they might have arrived at some such conclusion as the following:

Frances: Who do you think is the best player on our football team?

Betty: Why, I think Ralph is, because . . . (she goes on to give several reasons).

Frances: Well, I think John is much better than Ralph, because . . . (she gives several reasons).

Frances and Betty talk on, comparing and considering their ideas of why they think various members of the team are good players. Neither girl insists upon the preëminence of her candidate, but both try to discover who really is the best player on the team. Finally, they agree that Jack, not even mentioned as a possibility at first, is probably the best one (though Betty maintains that she still likes Ralph himself best).

HOW TO CHOOSE A GOOD SUBJECT FOR DISCUSSION

The first essential of a good group discussion is to choose a subject in which all the girls are interested or to use some device that will arouse real interest. The following suggestions may help you to discover an interest.

Find out what girls talk about in their spare time. List all the things girls are interested in, which may be discovered through listening to conversations, using questionnaires, participating in carefully planned discussions, or observing things girls do. Try to find out some of the things they really want to know, but about which they have not always been willing to ask questions.

Ask leading questions. The following are examples:

What constitutes charm? If you had a whole day to yourself, what would you do with it? What are your ten favorite books? What are your favorite amusements? If you could spend a year in a foreign country, which country would you choose? Why do not more girls pray today? Is the desire to have something to eat and to wear the real reason most people work?

Ask "suggestive" questions. The following are examples:

Personal—Which makes a stronger appeal for friendship, attractiveness of person or personality? What is personality? How far should custom set standards of conduct? What traits make a girl popular? Is it better to have an allowance or to ask for money as it is needed?

Home—What does "honor thy father and thy mother" mean? How long should a girl obey her parents without question? Who in the home should decide questions regarding good times, friends, money?

Industry—What is meant by democracy? Why do some girls have to leave school to go to work? In what occupations are girls in your town employed and under what conditions? What is the cause of child labor?

World Friendship—Who makes up your mind for you on questions of race or nationality? What is meant by world friendship? What factors contribute to creating a spirit of international good will?

Religion—Is religion something you need in life or are you just following a time-honored custom? What do people mean when they say the Bible is "inspired"? Of what benefit is prayer? Is there really a God? Who is He? What is He?

Use stories, poems and plays. A story such as "When the Chimes Rang," by Raymond M. Alden, or "The Legend of Service," by Henry van Dyke, might be used to start a discussion on ideals of service. "Her Father's Daughter," by Gene Stratton Porter, might be used to start girls thinking about the treatment of students of other races and nationalities in school. "Mr. Britling Sees It Through," by H. G. Wells, might serve as the basis of a discussion on war, and "The Promised Land," by Mary Antin, as the basis of a discussion on immigration.

Use charts, diagrams and pictures. Pictures cut from the *National Geographic* magazine, *Travel, Asia, The Mentor* and *The Womans Press* might arouse interest in people of other countries, their customs, ways of dress, religion, schooling. Articles in *The American Child* (published by the National Child Labor Committee) might be used to start a discussion on child labor.

Use observation tests. Observation tests are often good for arousing interest. For instance, observation of the shoes which women on the street wear may start an interesting discussion on health. Ask the girls on their way to school some morning to

count the number of women who are wearing high heels and those who are wearing low heels. Then discuss at club meeting the variety of shapes and styles and why they seem good or bad. This discussion may lead to a real interest in an investigation of proper shoes for proper occasions.*

Conduct forums. Hold a forum at which short speeches are made, after which the girls discuss the same subject in smaller groups. In some cities Hi-Y clubs are invited to participate, and joint committees of boys and girls select able speakers to present information on the subject to be discussed.

Present original skits or plays. A skit or play, picturing an idea, is an interesting way to arouse interest. An original health skit may be written and presented, or a skit on etiquette, law-making or any other vital subject.†

The Discussion Leader Remembers

That the aims of discussion are:

To stimulate thought through the consideration of certain facts;

To lead to a conviction by the expression and comparison of various ideas about these facts; and

To produce activity, mental or physical, as a result of that conviction.

Hence the emphasis should be on the development of the girls' power to think and not on the cultivation of memory through the storing up of facts for presentation at a discussion. In this way the discussion method may be a true means for growth, for what a girl thinks becomes a part of her.

* See *Feet and Shoes,* by Jane Bellows, the Womans Press.

† The Womans Press, the National Child Labor Committee, the League of Nations Non-Partisan Association, all have such skits.

The Discussion Leader Keeps in Mind the Following Rules

Make the subject clear. The subject, or idea around which the discussion is to be developed, should be expressed clearly and in as few words as possible.

Start with a good "leading" question. Questions which start girls thinking and talking should be asked. They should be questions about which there can be more than one point of view, such as, How much are your clothes an expression of your personality? What is your responsibility for world peace?

Summarize frequently. Summaries should be made at intervals during the discussion and at the end.

Keep the discussion to the point. The discussion should not be allowed to go off on a tangent. Frequent questions and summaries are good ways of guiding it.

Secure and use necessary facts. The leader should not continually volunteer information nor express her own ideas, but should get from the girls their reaction. It is important to remember, however, that a group can discuss only things that they know something about. If additional information is needed at any time, in order to continue the discussion, the leader may offer it if she has it, or she may ask a committee to prepare and present it at a later meeting.

Encourage participation. Sometimes a few girls, who are very self-confident and who are used to doing things before people, talk so much that others have little chance. It is often necessary to ask these girls to practice listening more and talking less. Listening may be as important as talking. However, it is well to get each girl in the group, even the most self-con-

scious, to take part by contributing an illustration, an idea or an experience.

Encourage brief statements, never speeches. Girls should be encouraged to talk easily and naturally, as they would in normal conversation.

Attempt to arrive at some conclusion or decision. It is important in a discussion to weigh values and compare standards and to try to arrive at some conclusion or decision in which every one can share.

Secure action. The group should discuss what difference this decision will make in their practice and how they can carry it into action.

In planning her programs the discussion leader will find it wise to begin with personal problems in which every girl is interested, such as questions of character development and standards of conduct. From these she may lead through a discussion of family problems and boy and girl relationships to a discussion of social ideals, world friendship and religion. In every discussion she should attempt to bring about an understanding that all human life is interwoven and that no person lives to himself alone. This growing realization of her relation to the world will lead a girl to face squarely her obligation to others and to try to live up to her responsibility to them, as well as to herself.

A SAMPLE OUTLINE FOR GUIDING A DISCUSSION

BEING DEMOCRATIC IN PLANNING GRADUATION EXERCISES

A. Making the Subject Clear

Some high school girls, though thrilled over being seniors, were disturbed at the tremendous cost involved.

"If only it did not cost so much!" one of them sighed wistfully. "I had to borrow another five dollars for my annual dues. That, with the seven dollars for a class ring and four dollars for the senior banquet, makes sixteen dollars over my allowance for this month."

"Yes, if that were only all!" exclaimed another. "But then there are silk stockings, a crêpe de chine dress, new shoes and accessories for graduation. If this keeps up, mother says I'll have to leave school."

B. Starting with Leading Questions

What should be the basis for determining how elaborate graduation should be? Should a particular group or the entire class decide this question? Should lack of money be permitted to stand in the way of a girl's remaining in school? Should a way be found for making an adjustment?

What group should be taken into account in planning graduation clothes and so forth? The wealthiest? The poorest? The average? What determines the amount of money it is fair for an individual to spend?

C. Guides for Discussion

1. How do the girls in the class get their money to spend? Allowance? By asking for it every time they need it? Working for it? Which is the best plan? What conditions in the family determine the amount of money a girl should spend?

2. What portion of the family budget is it fair to spend on clothes? On recreation?

3. Who has to go without if one member of the family oversteps her share? If there is not enough money to dress both a high school girl and her mother well, which one should have preference and why? How far are the needs and desires of the other members of the family considered when a girl needs a new dress for some occasion? If the mother or older sister is willing to go without for the benefit of a girl, does that settle the question?

4. Does the modern girl expect too much from her parents?

5. What is the fair amount of expenditure—that which is within the reach of the average members of the class? Or cannot this be determined?

6. Who determine the social standards of a class, the girls who have plenty of money and are primarily in school for a good time or the girls who are there primarily to gain knowledge?

7. What makes it difficult for a class to come to a democratic decision? Desire for approval of the class? Timidity? Being so engrossed in studying that one fails to attend meetings where this question is being discussed?

D. Conclusion or Decision

Are we spending too much, or is the amount expended fair in the light of our discussion?

E. Carrying This Decision into Action

What is the next step?

With whom shall we take up the matter?

How shall we go about getting a democratic expression on this question?

II

HOW GIRL RESERVES GROW HOBBIES

How do you spend your leisure time? What do you do afternoons after school? On Saturday and Sunday? Are these activities satisfying, that is, do they make you really happy?

What is a hobby? What are its advantages? Disadvantages? What are some of the hobbies which your friends have? What have they done for them?

Have you a hobby
Or not any hobby?
If not, what is the reason why?
It will bring you much pleasure
New interests to treasure
If you will try, try, try.

"RIDING a hobby" is doubtless the expression which you use to describe an activity that you undertake for the sheer joy of doing it or to satisfy some creative urge. Do you know the origin of this expression? The "hobby-horse" was one of the old morris dances which originated in the days of Robin Hood and which was danced around the May-pole on May Day. A mock horse was made of a painted wooden horse's head and tail, with a framework casing for the dancer's body. It was from this dance that the expression "riding a hobby" was derived.

There are many hobbies from which you may choose, if you do not already have one. If you are a lover of beauty, you may be interested in developing nature study, music, art or poetry as a hobby. If you are of an acquisitive nature, you may de-

light in making collections of books, stamps or Perry pictures. Or you may prefer some creative activity, such as handicraft, which will bring to you not only skill but an intangible result in spirit, in that you have striven to create or reproduce a thing of beauty.

Riding a hobby, whatever it is, is one of the most delightful projects which you may undertake. It will help you to see work as a mode of expression for your "growing" self and will send you adventuring along paths that will mean enrichment of your life.

HOBBIES FROM WHICH YOU MAY CHOOSE

TAKE YOURSELF OUT OF DOORS REGULARLY ON HIKES

Have you ever heard the Call of the Open Road on a beautiful day in October and have felt a desire to be off over hill and over dale along a sunlit road, just for the joy of being out of doors? That is the call which the hiker hears and to which Bliss Carman makes one want to respond in his poem, "The Joys of the Road."

To get in trim for taking long hikes, begin with leisurely strolls on Saturday afternoons or Sundays. And whenever you go on one of these strolls have some objective in view. Make it either a tree walk, a flower walk or a bird walk. See how many different kinds of trees you can discover, how many strange wildflowers you can find, and how many birds you can recognize. Also learn to imitate the songs of birds and the calls of wild creatures.

These walks may lead to trailing hikes and hikes to special points of interest, snow hikes (sometimes on snowshoes) and overnight hikes when your aim is to reach the top of a mountain before sunrise. An overnight hike is an excellent occasion

on which to become more familiar with the stars; on a snow hike you might try to trail rabbits, squirrels and other wild creatures by means of their tracks.

When on a hike learn to travel with swinging stride and at a good round pace, with your pack high on your back and the body moved forward to keep the center of gravity. Ten or fifteen miles covered vigorously in this way are not half so wearying to body or mind as when sauntered through. You should also know when to rest and how, and, on a road or highway, should walk on the left-hand side in order to see approaching vehicles.

In preparation for hiking, save or earn enough money to get appropriate hiking clothes, such as stout, low-heeled shoes, and other hiking equipment. Make or buy a knapsack or kit and collect some cooking utensils, a drinking cup and first-aid articles. Other desirable paraphernalia would include a sharp knife, whistle, field glasses, bird or flower or tree guide, matches, compass, small notebook, pocket mirror and flashlight.

You might make a survey of the surrounding country and chart possible hikes, with distances, time required, types of roads, woods, trails and special points of interest. You might also experiment in building out-of-door fires and in planning and cooking two different menus for breakfast, lunch and supper when on a hike.

STUDY THE WAYS OF MOTHER NATURE

It is while on a hike that you can really learn to appreciate nature, for wherever you turn, you will find, in birds, trees and flowers, friends to admire and love. A butterfly on the wing is worth more to you than all the books written on entomology. The song of a rosebreasted grosbeak holds a thrill that no museum can rival. And you will find yourself agreeing with Theodore Roosevelt when he said: "My interest in natural his-

tory has added very little to my sum of achievement, but it has added immensely to my sum of enjoyment in life."

You will want to make your bird or flower or tree guide your constant companion, so that whenever your adviser introduces a new bird or flower or tree friend it will be easier to remember its name. It is also better to *know* twenty birds or flowers or trees than to be able to name a hundred with no real acquaintance.

The following ideas which other nature enthusiasts have followed may help you to discover the beauty of the out-of-doors and to observe more closely the common wayside flowers and familiar birds and trees.

Make a scrapbook of pictures of birds, flowers and trees seen on your hikes. This collection may also include some blueprints.

Collect pictures of different kinds of butterflies, moths, spiders and other insects. Discover how spiders snare their prey and read about the protective devices of the Monarch and Viceroy moths.

Study the community life of ants and bees. The books which Maeterlinck and Fabre have written about these insects are as thrilling as fiction.

Compare the mythological stories about the stars which were told by the Greeks and the American Indians. November and December are good months in which to study the stars.

Study the protective coloring of certain birds and their home-making habits. Winter is an ideal time to discover these nests, some of which are marvelously planned and wrought.

Watch for spring and fall migrations of birds.

Gather sweet grass, cattails and pine needles for nature handicraft, such as baskets and pine pillows.

Start a garden club and have an exhibit of old-fashioned flowers.

Keep a calling list of "who's who" among winter bird visitors and erect for them bird houses or window feeding stations.

Also read biographies of the following naturalists: Thoreau, Audubon, Agassiz, John Muir, W. H. Hudson, Jean Henri Fabre, and John Burroughs, and articles on nature study in such magazines as *Nature, The Mentor,* the *National Geographic* and *Field and Stream.*

LEARN TO APPRECIATE THE BEAUTY AND MUSIC OF WORDS

A study of nature will lead to a deeper appreciation of poetry, music and art. Poetry has been called the music of the universe, and this phrase finds an echo in William Watson's couplet:

> God on his throne is eldest of poets,
> Unto his measures moveth the whole.

The human race probably composed, memorized and recited poetry long before it wrote literary prose. The Greek legends which culminated in Homer's "Iliad" and "Odyssey" were handed down from one generation to another by word of mouth. The same is true of the old English ballads and of the songs of the minnesingers and troubadours of the Middle Ages.

Poetry is the language of feeling, whereas prose is the language of reason. Poetry stirs our emotions and fills our minds with beautiful images. It is, as Richard Le Gallienne says, "the truth of life told beautifully, yet truthfully." Reading poetry aloud is a practice worth cultivating, not so much for the sake of the poem itself as for a study of resonance in words and cadence of sentences and the colorful possibilities of nouns and adjectives.

If you have selected poetry as your hobby, you may find it interesting to make a Poetry Book, classifying the poems in it according to your interests and thus making your own anthology. This classification might include poems of the out-of-

doors, of the sea and boats, of flowers and gardens, of the woods or mountains, of horses or dogs, of events in history and events of daring adventure or discovery, poems of different countries, and poems of inspiration.

You might also illustrate each poem with an original drawing, snapshot, magazine illustration, or even the choice pictures that come on Christmas cards these days, and might include in the book some original stanzas. You should try to read several collections of poetry, such as "The Home Book of Verse for Young Folks," "The Book of American Negro Poetry," "This Singing World," memorizing those poems which you like best.

DISCOVER THE SUBTLE CHARM OF MUSIC

The poet Sidney Lanier says, "Music is love in search of a word"; but to those of us who are more prosaic in our thinking it is simply another form of expression that imparts an emotion. The great musician is one who feels intensely and is able to impart his emotion to others either for their interpretation or for their enjoyment.

Music is the youngest of the arts, and what we call modern music dates back only four hundred years. It had its origin in the liturgy of the Roman Catholic Church and in the folk songs of the common people. From the Gregorian chants were evolved the beautiful masses which Bach and Mozart and Gounod have written; and from the melodies of the American Indian and the spirituals of the Negro was developed Dvorak's "New World Symphony."

For those in your club who have selected music as a hobby, a study of folk music is an interesting project with which to begin. There are folk songs of Russia and Poland, of China and Japan, of Latin America and the Near East, of the American Indian and Negro. The best way to catch the mood of these songs is to sing them and to act out those which call for a

dramatic interpretation. They will demonstrate to you that music is a universal language and that whatever one's nationality may be, he can always understand the message which it brings.

From folk music you may proceed to a study of music history and appreciation, reading such books as Paul Bekker's "The Story of Music" and Elbert Hubbard's "Little Journeys to the Homes of Great Musicians," which will give you a background of the composers' lives. These books will tell you why music is essential to "more abundant living," but you must discover its meaning for yourself. "Appreciation," says Tagore, "is not easily or cheaply acquired but must be slowly sought and won."

If there is sufficient talent in your club, you might organize an orchestra or start a ukulele or guitar club. Those who have good voices will quite naturally join a church choir or community chorus, or they may even organize a glee club. The delightful custom of caroling at Christmas, for instance, gives Girl Reserves an opportunity for both musical and spiritual expression.

For further information on music programs and assistance in planning your club music, write the National Bureau for the Advancement of Music, 45 West 45th Street, New York.

TEACH YOURSELF THE JOY OF READING

Reading books is a favorite hobby of girls who like to transport themselves to an imaginary world or to glean from books information on some subject in which they are especially interested.

Hamilton Wright Mabie, the author, editor and critic, once said: "To get at the heart of books you must live with and in them; you must make them your constant companions; you must turn them over and over in thought, slowly penetrating their innermost meaning; and when you possess their thought

you must work it into your own thought. The reading of a real book ought to be an event in one's history; it ought to enlarge the vision, deepen the base of conviction and add to the reader whatever knowledge, insight, beauty and power it contains."

These words are well worth pondering, for they prove that not only do the ideas in books mold your thoughts but through them you live in an ever-enlarging circle of book friends. Through them you enjoy intercourse with the great writers of all time and gain an insight into "the best which has been said and thought in the world."

However, there is always a certain "moral effort" to be made before you tackle these books. Richard Le Gallienne compares it to the effort of getting up to see the sun rise. It is no little of a tug to leave your warm bed, but once you are out in the crystalline morning air you agree that it was well worth the effort. So it is with books. Those which will give you the greatest pleasure not only call for this "moral effort" but require the closest application for their enjoyment.

There is real joy in choosing your own books for summer or winter reading. Read the reviews of the best books of the month which appear in such magazines as *Harper's Monthly,* the *Atlantic Monthly* and *Century,* and keep a record of the books you read, with a short description of each. You might also read one good book a month on biography, history, science, art, music or travel. By following such a plan you will have in your mental storehouse at the end of the year twelve good books that are non-fiction.

"What are your ten favorite books?" is an interesting topic for discussion. At such a meeting résumés may be given of the important books which different girls have read. "An Outline of Literature," edited by John Drinkwater, or John Macy's "The Story of the World's Literature," will give you an excellent background for appreciating literature. You will also enjoy Hugh Walpole's essay on "Reading."

Over the entrance to an art shop on one of the prominent streets of a large city there is this motto: "To love art truly means to improve life." What do these words mean to you? Do they not lead you to search for an appreciation of that which is high, worthy and exalting?

Art as a hobby may become the study of the beautiful in your home, your school and your community. One girl has started collecting illustrations of beautiful streets, parks and homes, and has mounted them in a book which she calls "My City Beautiful." Another girl has made her art hobby a study of front doors, and since she lives in a quaint New England town you can imagine how much pleasure she has. A third girl is making her hobby a study of period furniture and its connection with the history of different nations.

Another interesting art hobby is clay modeling and soap sculpturing. If you are clever at modeling and chiseling you will like this hobby, for you can make almost anything that pleases your fancy, from animals to copies of such statues as the "Boy with a Thorn." Suggestions for developing this hobby may be obtained by writing to the National Small Sculpture Committee, 80 East Eleventh Street, New York.

If you are lured by pictures, you will find it delightful to make collections of portraits, of murals and pictures of the sea, of Madonnas, of peasant life, of landscapes, of dancers, of mythological subjects, of animals, of children, of historical events. Good prints may be obtained from the following: Perry Pictures Company, Malden, Mass.; Medici Society of America, 755 Boylston Street, Boston, Mass.; American Federation of Arts, 1741 New York Avenue, Washington, D. C.; Metropolitan Museum of Art, Central Park, New York.

This will lead to a study of art appreciation and of the lives

of the great painters, sculptors and architects as told in such books as "How to Study Pictures" by Charles H. Caffin and "An Outline of Art" by Sir William Orpen. From these books you will discover that art is an expression of the emotional and intellectual life of its creators, as well as a reflection of the time in which it was produced.

TAKE YOUR SOUL ON A PILGRIMAGE

The urge today is to travel—to see new lands, to discover the ways and customs of other people, to revel in the joy of a new experience. Modern transportation has made it possible to go anywhere and everywhere. Floating hotels carry their guests to the Mediterranean, the West Indies, South America and around the world. Floating universities are luring students away from the old-time classroom.

It may not be possible for you to travel in this *de luxe* fashion, but there still remains the armchair method—at home by the fireside with an interesting travel magazine or book. This is a delightful way in which to sail away to the land of your dreams, for these books and magazines relate the experiences of the most seasoned travelers and their illustrations readily entice the fancy.

If you want to develop travel as your hobby, why not make a Travel Book? Visit a travel bureau or a railroad or steamship office and collect pamphlets on travel in the United States and in foreign countries. Then start reading magazines, such as *Travel, Asia, The Mentor* and the *National Geographic,* and such books on travel as those given in the reading list. From movies and travelogues you can also glean considerable information.

It is well to study something of the history and of the art, music and literature of the countries you wish to "visit" and to

keep abreast of their current events. You will find, even from your reading, that the educational value of foreign travel depends upon the attitude you take toward the things which other countries have to offer. An open mind is essential.

PLAY THE GAME OF ADVERTISING

One Girl Reserve club roused the curiosity of girls in their school when they wrote on the blackboard one day the words, "The Big Parade." Everyone wondered what it could mean. Was the moving picture coming to town? Then the next day the word "join" was added, and on the third day the mystery was solved, for the slogan read: "Join the Big Parade of Girl Reserves."

This club was out to increase its membership, and it succeeded. These girls had made a hobby of advertising, and they knew how to "put across their idea." At the demonstration meeting which was held in the Assembly Hall at the end of the week twenty new members joined.

You will also find it interesting to study the psychology of advertising, of how people are induced to use the soap that will enable one to "keep that schoolgirl complexion," to eat a certain breakfast food because "there's a reason" and to join "the Big Parade of Girl Reserves." The first thing to discover is what makes good advertising. The books suggested in the reading list may help you.

Many of these principles may be carried out in the advertising or publicity for your club, school or church. The bulletin board is an excellent medium, and each girl who has chosen advertising as her hobby might try keeping it attractive for a month with special posters and suggestions to help club members "grow their hobbies."

You might make a scrapbook of advertisements. Some such

classification as the following will make it interesting: advertisements of books, of travel, of schools and camps, of food and clothes, of moving pictures and automobiles. You will also find it fascinating to make a study of the advertising devices which were used by the ancient Greeks and Romans and by the peoples of the Middle Ages.

KODAK AS YOU GO

Kodakery is a delightful hobby. It has become so popular in recent years that magazines often devote space to amateur kodak competitions and special magazines have been started in the interests of this picture craft. Best of all, it tells the story of every other hobby. No hobby is worth while without pictures or something that will record it so that it can be shared with other "riders."

Kodakery is a hobby of which you may never tire, for there are always fresh subjects to lure you on. Out of doors there may be a glorious sunset, a clear moonlight night, a placid stream, or a storm coming up over the lake. For indoor photography there may be father smoking his pipe, grandmother knitting, with the cat sitting close by, or baby brother bent on some mischief.

Here are some suggestions for developing this hobby which will take skill to carry out but which anyone who wants to can learn to do. Expert advice may be obtained by writing to the Eastman Kodak Company, Service Department, Rochester, N. Y.

Make silhouettes by electric light or flashlight. Take silhouette pictures of your friends at a party.

Take pictures of moving objects—a basket-ball player, an automobile, a race.

Take flashlight pictures of a group around the fireplace or tea table or an evening camp-fire.

Take pictures of club and school life to put in a "kodak letter" (see page 106).

All these pictures should be put in a kodak album or saved in some careful way to use as illustration in conversation with your friends. Under each picture should be a caption or description to recall the interesting features of the occasion.

It is not often that any one hobby will last a lifetime. A series of hobbies is sure to develop because of changing interests as personality grows and habits change. Those who ride a hobby will never cease growing, for they will not only become interesting persons themselves but the world in which they live will always be "one eternal surprise."

A SCHOOLGIRL'S CREED

I believe in my studies, for what they may give to mold and to inspire.

I believe in the flowers, the sunshine, the clouds, and every beautiful thing.

I believe in the woods, the whisper of leaves and the cry of birds.

I believe in vast silences and brooding quiet.

I believe in tiny animals and helpless living things.

I believe in fleeting pictures—a church spire towering against a purple sky studded with everlasting stars; a small boy sharing his one plaything; a tiny flower by the wayside; the face of a girl listening to a beautiful poem or to distant music.

BOOKS THAT WILL HELP YOU TO GROW YOUR HOBBIES

American Girls' Handy Book, Lina and A. B. Beard
A Hundred Things a Girl Can Make, B. E. Snow
Adventure Book for Younger Girls

CAMPING AND HIKING

On the Trail: an Outdoor Book for Girls, Lina and A. B. Beard
Indian Scout Talks: a Guide for Boy Scouts and Camp Fire Girls, C. A. Eastman
Camp Life in the Woods, H. W. Gibson
Camping and Woodcraft, Horace Kephart
Book of Woodcraft, Ernest Thompson Seton

NATURE

All Night with the Stars, Louise Brown*
Nature in Camp, Louise Brown*
Social Life in the Insect World, Jean Henri Fabre
The Life of the Bee, Maurice Maeterlinck
The Book of Birds for Young People, F. Schuyler Mathews
Field Book of American Trees and Shrubs, F. Schuyler Mathews
How to Know the Wild Flowers, Mrs. W. S. D. Parsons
Young Folk's Book of the Heavens, Mary Proctor
Wild Animals I Have Known, Ernest Thompson Seton
A Watcher in the Woods, Dallas Lore Sharp

ART

Everyday Art, Ami Mali Hicks
The Young Decorators, Nancy McClelland
First Steps in the Enjoyment of Pictures, Maude I. G. Oliver
Young People's Story of Art, Ida P. Whitcomb

POETRY (anthologies)

Christ in the Poetry of Today, — Martha Foote Crow*
Girls' Book of Verse: a Treasury of Old and New Poems, — Mary Gould Davis
Come Hither, — Walter de la Mare
Book of American Negro Poetry, — James Weldon Johnson
Magic Carpet, — G. M. Richards
Little Book of Modern Verse, — Jessie Rittenhouse
Home Book of Verse for Young Folks, — B. E. Stevenson
This Singing World, — Louis Untermeyer
Little Masterpieces of English Poetry by British and American Authors, — Henry van Dyke and Craig Hardin

MUSIC

How Music Grew, — Marion Bauer and Ethel Peyser
The Story of Music, — Paul Bekker
Story of Music and Musicians for Young Folks, — L. C. Lillie
Young Folk's History of Music, — James C. Macy
Young People's Story of Music, — Ida P. Whitcomb

BOOKS AND READING

Adventures in Reading, — May Lamberton Becker
What Books Can Do for You, — Jesse Lee Bennett
An Outline of Literature, — John Drinkwater
How to Read, — John Barrett Kerfoot

ADVERTISING

Advertising Copy, — George Burton Hotchkiss
The Language of Advertising, — John B. Opdycke

* The Womans Press.

TRAVEL

A Traveler's Letters to Boys and Girls, Caroline M. Hewins
Home Life—All Lands, Charles Morris
Round the Wonderful World, Geraldine E. Mitton
Cities and Their Stories, Eileen Power and Rhoda Power
Famous Travels and Travelers, Jules Verne

KODAKERY

How to Make Good Pictures, Eastman Kodak Company
The Fundamentals of Photography, Eastman Kodak Company
The First Book of Photography: a Primer of Theory and Practice for the Beginner, C. H. Claudy

If you desire additional books for this business of hobby growing, you may find suggestions in the catalogues issued by the following publishers:

D. Appleton & Company, 35 West 32d Street, New York.
Brentano's, Fifth Avenue and 27th Street, New York.
Century Company, 353 Fourth Avenue, New York.
Doubleday, Doran Company, Garden City, N. Y.
E. P. Dutton & Company, 681 Fifth Avenue, New York.
Harper & Brothers, 49 East 33d Street, New York.
The Macmillan Company, 60 Fifth Avenue, New York.
G. P. Putnam's Sons, 6 West 45th Street, New York.
Charles Scribner's Sons, 597 Fifth Avenue, New York.

III

HOW GIRL RESERVES USE MUSIC

What is the purpose of music? What does it express? How is it an important factor in bringing out the best in groups and in individuals? How do you use music in your club? Why should the music selected be in harmony with the program emphasis? How does music help to create club spirit?

It tosses me skyward, a fountain;
It measures my stature to a mountain.
It bows me to adoring knees;
It pours me, a wind, through trees.
It humbles me—I am a clod;
It raises me, a flame, to God.

—Ethel Romig Fuller: "Music"

THE Girl Reserve Purpose—"to find and give the best"—can well be expressed by discovering the joy of music in any form. There are two conceptions of music. One is music as an art; the other is music as a pleasure. Music as an art may be developed as a hobby or as a special study by one of your interest groups. Music as a pleasure may be experienced through group singing.

For a group of Girl Reserves there is no greater welding force than song. So often when the remark is made that a group has "wonderful club spirit," it is usually followed by the comment that the members sing together unusually well. Music is thus a social factor for bringing girls to feel and do the same thing at the same time. As the French proverb says: "Hearts are near understanding each other when voices have sung together."

Know When to Use Music

Knowing when to use music is important with every group of Girl Reserves. Especially is this true if the group is new and its members are unacquainted with each other. Through music they find themselves responding to a common stimulus, and any timidity in joining in the meeting is overcome. Four reasons for using music with a group are: to get something started, to give everybody a rollicking good time, to create an atmosphere, and to bring activity to a graceful close.

To get something started. If the necessity for getting something started arises at a meeting, the quickest answer is a song with a swing and irresistible rhythm. To rhythm almost everyone unconsciously responds, and if the song is one which is loved by the group their attention will be focused instantly.

For instance, if the group has been to camp or is planning for camp, a song which would delight them immediately is:

Each camp-fire lights anew
The flame of friendship true,
The joy we've had in knowing you
Will last the whole year through.

The rhythm and words of this song have the power to call up mind-pictures. There will flash through the minds of those who have been to camp a picture of the camp-fire that has been, and through the minds of those who are hoping to go, an imaginary picture of the camp-fire group. And that same spirit which held around the camp-fire is transferred by the song to whatever activity is at hand—perhaps the rehearsal of a pageant, the packing of a Christmas box, or a difficult inter-club council meeting.

To give everybody a good time. Sometimes music is needed to give everybody a rollicking good time. Folk songs that consist of a conversation between a girl and a boy are unusually effective—a song like the old English "Jackie Boy," or "Boy, I Adore You." "Girl Reserves Are High-minded," "Skin-a-marink" and "The Keeper Would a-Hunting Go" can also be well used on these occasions. Girls may also enjoy dramatizing folk songs and Girl Reserve songs, such as are found in "Folk Songs of Many Peoples," "Folk Songs and Singing Games" and "The Girl Reserve Song Book."

To create atmosphere. Oftentimes a song can create the atmosphere that is desired more quickly and more effectively than any other one device. A great deal, though, depends upon the sensitiveness of the leader. She should be quick to sense what the atmosphere should be and to choose the right song for it. By a series of songs well chosen she can move step by step out of one mood into another. Skilful maneuvering of this sort is often needed to achieve the atmosphere that is desired.

To bring an activity to a graceful close. It is generally desirable to choose as the closing song of a meeting one that will leave the girls in a peaceful frame of mind or reverential mood. It is not easy, for instance, to go quietly to bed when one has just been singing "Over Hill, Over Dale" or "Skin-a-marink." But after singing "Follow the Gleam" or "Sunlight Is Gleaming" the first word spoken is usually in a whisper. "In True Fellowship" and "Taps" achieve the same effect. The right atmosphere is created, and the meeting is brought to a graceful close.

Know How to Use Music

Learning a new song is always a delight to a singing group. A source of wealth in different kinds of songs is "The Songbook of the Y.W.C.A." It contains a splendid variety: songs

from the different conferences, part-songs, responses for services of worship, songs of other nations, hiking songs, in fact all of the fifty-seven varieties of songs needed for the activities and interests of a Girl Reserve club.

Hints for the group. Studdert Kennedy says that music "is laughter and fears, it is joy and sorrow, it is life itself, it is a person calling to a person, a heart that seeks a heart." If Girl Reserves agree with him they will sing with increasing understanding and appreciation by striving for

A clear enunciation, which means exactness in saying the words.

Interpretation, which means heeding the rhythm and musical terms which indicate how the song is to be sung.

Quality of voice, which means trying to make the tones as lovely as possible, true and not flat.

Posture, which means deep breathing, so as to give to each musical phrase its proper expression.

Hints to the leader. The girl or adviser who is chosen as song leader should understand the value of attack, pitch and rhythm. Attack means, "Let's all begin together!" Pitch means all singing in the same key and that key not too high or too low. Rhythm means not only singing together and in time but singing with an understanding that interprets the meaning of the words through the right swing.

The leader should know the song which she is about to lead and should feel the rhythm before starting, holding to it without swerving. She and the accompanist should be in perfect unison, both in their understanding of the tempo and in the pace chosen. The leader must also exhibit cheerfulness and poise. Her enthusiasm does much to determine the spirit of the group. It is contagious and makes others want to sing.

TEN IMPORTANT RULES WHICH THE SONG LEADER SHOULD OBSERVE

1. Start with a song which the group knows and likes to sing.
2. Announce the song clearly and definitely.
3. Be sure that the pitch or tone on which the song is started is heard.
4. Give a sharp decisive movement which will bring everybody in on the first note.
5. A clean-cut release or ending of a song is no less important than a good attack.
6. Do not neglect any part of your audience during the leading of a song.
7. Maintain variety in the choice of songs.
8. When the group is restless or tired, use a singing game, play or story song.
9. For the final song choose one that will make an effective and appropriate ending to the program.
10. Ask one girl to sing a stanza or chorus alone to give variety to the general singing.

USEFUL COLLECTIONS FOR THE CLUB ROOM

After Supper Songs,	E. Coolidge
Art Songs for High Schools,	W. Earhart
Folk Songs and Singing Games,	Elizabeth Burchenal
Folk Songs of Many Peoples,	Florence H. Botsford*
Book of American Negro Spirituals,	James Weldon Johnson
Song Book of the Y.W.C.A.*	
Association Hymnal*	
Girl Reserve Song Book*	

* The Womans Press.

SOME SONGS FOR SPECIAL OCCASIONS

From the Girl Reserve Song Book

For a Ceremonial—"Spirit of Light"

A Song of Youth—"Sunlight Is Gleaming"

A High School Girl Reserve Song—"Across the Hills and Plains"

A Song of Play—"If You Would Have Gladness and Pleasure"

A Song of Work—"Girl Reserves Are High-minded"

From the Song Book of the Y.W.C.A.

A Song of Greeting—"Oh, Miss ———, Our Hearts to You, Our Hands to You"

A Song of Comradeship in the Out-of-doors—"Over Hill, Over Dale"

A Song for the Lighting of a Fire—"As the Bright Flames Ascend to Heaven"

A Song of Consecration—"Follow the Gleam"

A Song of Play—"Little Sir Echo"

A Song of Service—"Our Quest"

A Girl Reserve Litany—"Girl Reserve Litany of Thanks"

A Girl Reserve Prayer—"Teach Us to Pray"

A Song of Grace for Meals—"Lord of Life, the Fountain Head"

A Benediction—" 'Tis Not by Might"

From the Association Hymnal

A Girl Reserve Prayer—"Let the Words of Our Mouths"

A Song of Grace for Meals—"Be Present at Our Table, Lord"; "Break Thou the Bread of Life"

A Benediction—"Peace I Leave with You"

For a Ceremonial—"Hymn of the Lights"

A Song of Fellowship—"In Christ There Is No East Nor West"

IV

A LETTER FOR HEALTH SEEKERS

Dear Girl Reserves:

Someone told me the other day that Girl Reserves were tired of hearing about health. But are they really? They may be tired of hearing about Health Codes or Health Rules, because these consist of the things they have agreed to do or have been told to do all their lives; but as I read the Health Code again I wonder whether they are as careful about following this advice as they should be.

1. Keep the body clean by a daily tub, sponge or shower.
2. Brush the teeth at least twice a day.
3. Drink at least six glasses of water a day.
4. Drink as much milk as possible and no tea or coffee.
5. Eat some vegetables and fruit every day.
6. Walk or play out of doors part of every day.
7. Sleep at least eight hours, with windows open.
8. Have at least one bowel movement daily.
9. Wear shoes with low heels and broad toes and clothing suitable to the occasion, season, occupation or festivity.
10. Cultivate a good posture.

Take *No. 1,* for instance. Should the girl who lives in a house provided with a bathtub and warm running water feel as "righteous" in keeping this rule as may the girl who has no tub and no running water, no heated bedroom or bathroom for baths on cold winter days? If there had been Girl Reserves in

the early Colonial days, their health code for this point might have read:

"Every day you should take pains to wash your hands, and you should wash your face almost as often."

But a Girl Reserve today, who has all the advantages that modern plumbing affords, knows that a bath should be a daily habit, not a once-a-week occurrence. For bathing not only removes the accumulation of dirt and oil but opens up thousands of pores through which body waste is eliminated.

I wonder what *No. 2,* "Brush the teeth at least twice a day," would have been for a Colonial Girl Reserve? Did people use toothbrushes in those days? Were there dentists for the colonists? We know that traveling barbers used to extract teeth and perform operations, but the methods which they had for extracting teeth and caring for them were very crude.

For centuries it was not understood why teeth ached. Cold was thought to cause the trouble. Rubbing the gums and teeth with strange concoctions, such as dough, or honey and oil applied as a plaster, was the general practice. Teeth were also extracted on a wholesale scale and with the crudest kinds of implements. If you have seen or read Anatole France's play, "The Man Who Married a Dumb Wife," you can appreciate this.

I know, though, that most Girl Reserves are punctilious about brushing their teeth every day, because a friend has told me about clever girls at camp who on finding themselves without a toothbrush have even made one from bent twigs of trees. But is brushing the teeth, keeping them clean and free from food particles, enough? We all know that people who allow cavities to go uncared for are considered not only careless but unintelligent. A periodic examination of the teeth every six or eight months by a dentist is essential.

No. 3 of your Health Code says: "Drink at least six glasses of water a day." Every Girl Reserve knows the reason for this rule. It has much to do with *No. 8,* "Have at least one bowel movement daily." Our Colonial forefathers seldom drank water. It was believed to carry disease, and doubtless did. Not until almost a hundred years later was this country able to claim a pure water supply and then for only a third of its towns and cities.

You have learned in your chemistry class of the methods by which water is filtered today for drinking purposes, and through inoculations, vaccinations and improved methods of sanitation, typhoid, diphtheria, smallpox and other diseases that were caused by an impure water supply are being rapidly stamped out. Your state Health Department can tell an interesting story of the scientific warfare it has conducted along these lines, but it cannot accomplish these things alone. It needs your coöperation and your family's coöperation.

However, when you consider the convenience today in the mere matter of getting a drink of water, is there any excuse for you if you do not drink six glasses a day? Physicians differ as to whether all six glasses should be drunk at mealtimes, but it is suggested that you divide them up throughout the day, beginning with one glass of hot water before breakfast. In this way the habit can soon be formed, and you will find that it is not so difficult after all to keep this important health rule.

Does *No. 4,* "Drink as much milk as possible and no tea or coffee," appeal to you? Some Girl Reserves are "fed" coffee or tea from babyhood. They may have it three times a day. Yes, some girls really do. Possibly they do not like milk and do not realize that it is one of the finest foods to develop their bodies. And some girls have meat, bread and potatoes twice and even three times a day. So how can they keep *No. 5* of the Health Code? Their mothers plan the meals, and they possibly

do not know about calories and vitamins and the importance of balancing a meal.

The diet of a Girl Reserve should consist of at least one cup of milk, fresh fruit at breakfast, some vegetable other than potatoes, and some food necessitating mastication, at every meal. The foods which provide fuel for the provision of heat and energy are starchy foods, such as bread, cereals, rice, macaroni and potatoes; sugars, such as are found in pastries and sweets; and fats, such as butter, cream and meat fat. Proteins which build up and repair the tissues of the body are found in milk, eggs, cheese, lean meat, fish and certain vegetables. Minerals that help build bone and teeth are found in fruits, vegetables and milk. The vitamins found in fresh fruits, vegetables, whole-grain cereals and milk build up resistance to disease and help to control the nervous system.

According to *Nos. 6 and 7* of your Health Code you should walk or play part of every day out of doors and should sleep at least eight hours, with windows open. Why should you do this? Is it not because many of the ills that are the bane of human existence can be warded off through exercise in the open, such as walking vigorously, playing tennis, swimming and skating, and through sleeping with one's windows wide open at night? A mushroom existence away from sun and air can well break down bodily resistance and lead to illness. Eight hours of sleep are needed to help to rebuild and renew your growing body. As you know, your mind does not function well when you have not had a proper amount of sleep.

No. 8 reads: "Have at least one bowel movement daily." The natural way to accomplish this is through proper attention to one's diet, such as eating fresh fruit and drinking plenty of water, and through exercise, rest, relaxation and a happy state of mind. We all know the danger of depending upon unnatural ways of obtaining bowel movements, such as the constant

use of cathartics. It is essential that regular habits be formed, so that the system may be kept clear of poisons.

What do you think of *No. 9,* which pertains to the wearing of shoes with low heels and broad toes? I know that Girl Reserves are not so careful about this as they should be. At the ring ceremonial which was given by the New York Girl Reserves for the Princess Ileana of Roumania, more than half of the girls had on shoes with French or Cuban heels and with curved inner lines on the toes. I observed the same thing at the final service at the last national Y.W.C.A. convention, when more than half of the girls tottered down the aisle and on to the platform, wearing high-heeled shoes.

Sensible shoes are not necessarily ugly shoes. So what ought you to do about it? Why not put *No. 9* up for trial? Let it be discussed at a series of Girl Reserve conferences, just as is any weighty question that comes before a national convention. If it is a good health rule, let us keep it in the Health Code and observe it in the shoes we wear.

The same thing should be said of *No. 10:* "Cultivate a good posture." Girl Reserves all know the grace and charm that come from a strong, straight body, for posture is an expression of personality. An erect posture provides for supporting the weight of the head and trunk without a waste of effort. To attain good posture—*Sit tall! Stand tall! Walk tall!*

Be thankful that you do not have to indulge in the "posture exercises" which were your aunt's affliction:

They braced my aunt against the door
To make her straight and tall;
They laced her up, they starved her down,
To make her light and small.
They pinched her feet, they singed her hair,
They screwed it up with pins.
Oh, never mortal suffered so
In penance for her sins!

The right clothes and a graceful carriage are said to count half toward the impression of charm and beauty. *Chic,* according to one French designer, depends upon "the way a woman holds her head, carries her shoulders, uses her hands, and puts forward her foot in walking." I have found that Girl Reserves are not indifferent to posture, and many of them have helped me in summing up some of the causes of poor posture, such as mattresses, pillows, bedding, kiddie kars, scooters, velocipedes, diet, breathing. In your club you might have a secret committee which watches the standing position of girls during recitations, sitting position during study, and walking position. In this way you may help those girls who are careless to cultivate a good posture.

Many girls find that keeping a Health Record for a period of three or six months helps them in correcting habits that might later prove harmful. They realize that a healthy body is the secret of success and beauty. These records may be obtained from the Womans Press, 600 Lexington Avenue, New York, in lots of 100 for $1.00.

Every Girl Reserve might well adopt as her Health Creed the following creed which was drawn up by the Massachusetts State Board of Health:

My body is the temple of my soul, therefore,
I will keep my body clean within and without.
I will breathe the pure air and will live in the sunlight.
I will do no act that might endanger the health of others.
I will try to learn and to practice the rules of healthy living.
I will work and rest and play at the right time and in the right way, so that my mind will be strong and my body healthy, and so that I shall lead a useful life and be an honor to my parents, to my friends and to my country.

Sincerely yours,

An Admirer of Girl Reserves

THE CHILD'S BILL OF RIGHTS

The ideal to which we should strive is that there shall be no child in America that has not been born under proper conditions, that does not live in hygienic surroundings, that ever suffers from under-nutrition, that does not have prompt and efficient medical attention and inspection, that does not receive primary instruction in the elements of hygiene and good health; that there shall be no child that has not the complete birthright of a sound mind in a sound body and the encouragement to express in fullest measure the spirit within which is the final endowment of every human being.

—*Herbert Hoover*

(*Courtesy American Child Health Association*)

BOOKS THAT WILL HELP TO MAKE HEALTH A REALITY

Food for the Body and Food for Thought,* Lucy Marvin Adams
Every Girl's Health, No. 1 and No. 2,* Jane Bellows
Individual Exercises,* Jane Bellows
Charm by Choice,* Ruth F. Wadsworth, M.D.
Handbook of Positive Health, Women's Foundation for Health

* The Womans Press.

V

THE SUMMER CAMP

Follow the trail to the open air,
Alone with the hills and sky,
A pack on your back but never a care,
Letting the days slip by!

Healing fragrance of pines in the dark;
Glow of the camper's fire;
Starlight and shadow and music of waves,
While the gray smoke curls higher!

Follow the trail to the open air,
Letting the days slip by;
A smile on your lips, a song in your heart,
One with the hills and sky!

—The Camper's Song

IF you have never been to a Girl Reserve camp, you have doubtless wondered why there is such magic in the word "camp," and why there is always a flutter of eagerness and breathless attention when a girl who has been to camp relates her experience. There is joy in camping for every Girl Reserve. It means happy vacation days, filled to the brim with activity; renewed vigor of mind and body; and treasured memories for years to come. Once you have tasted the joy of camping you will have found for yourself the "pulling thread" that unravels its mystery.

This "pulling thread" is different for each girl. For one it may be a discovery of the meaning of real friendship, when she

shares with some other girl her innermost thoughts and experiences. For another it may be a discovery of new realms of thought and activity—the realms of poetry, art, music, literature or travel. For a third girl it may be a discovery of the beauty of nature and of God in nature.

It is from experiences such as these that there come wider horizons, truer thinking, more purposeful living. All in all, the summer camp affords a Girl Reserve an opportunity to test her ideals of Christian living and to "find and give the best."

A Day at Camp

The day begins happily with "reveille" or some clear voice singing a "morning song" in which all the waking camp family joins. There is an "order for the day," because that is the best way to preserve a sense of harmony and fitness of things. First come a morning splash and snappy setting-up exercises, followed by the flag-raising ceremony. After breakfast half an hour is set aside for putting the tents and cabins in order for the day. Then the girls and their counselors retire to a shaded, secluded spot for morning worship and the much-loved discussion hour, when all give thoughtful consideration to the relationship of themselves to God and others. Then come dinner and the rest hour.

The afternoon hours are devoted to such activities as hikes, nature study, sports, handicraft and interest group projects. One group of girls is engaged in making blue-prints of some flowers which have been gathered on a hike. Another group is experimenting with developing kodak films and is learning all the many intricate and fascinating methods which insure a good picture. A third group is listening with marked attention to the chapter on Nineteenth-Century English Literature which a counselor is reading from John Macy's "The Story of the World's Literature."

In the evening, after supper and flag lowering, there may be a

"song fest" about the camp-fire, a special camp ceremonial or story-telling about the stars and other aspects of God in nature. Then comes "taps" and the members of the camp family retire to their tents to prepare for another day of adventure and fellowship together.

Every Girl Loves Camp

From "reveille" to "taps" the events of the day in a well-ordered Girl Reserve camp move calmly but certainly toward a purposeful goal. Very seldom does the spontaneity fail. On one day the girls may be a band of gay gypsies off to explore a fairy woodland and to blaze a gypsy patteran. On another day they may be a crew of pirates hunting for buried treasure, Robin Hood and his merry men, or a band of Greek youths and maidens.

Moreover, each girl finds it fascinating to choose for herself whatever she wants to do during her leisure hours. These hours may be spent out of doors discovering new bird or flower or tree friends, lounging under a cool pine tree with an interesting book, or going on a hike to the top of a mountain to watch the sunset. They may also be spent in discovering new friends and in sharing with a group the pleasure which they are having in developing some interest group project.

Each one should do her best to be a good camper, adding her bit of fun to the camp frolic, assuming a responsibility or meeting sudden emergencies. The experience should determine the standard by which in the following year she chooses her amusements, forms her friendships and meets her social obligations.

New Appreciation of Values

There comes to a girl from this camp experience a new appreciation of values. Her friendships grow quickly, and she becomes less and less aware of trivial differences. A cold night,

with but a single blanket to be used, seems reason enough for two girls from rival towns to bury the hatchet, flourished so long by their elders. A city girl willingly offers her choicest possession to any one of her timid tent-mates from the country who can show her the shortest cut to the near-by hilltop. A Hungarian girl teaches the others in the camp to dance the Czardas, and a Japanese girl instructs all who will listen in the interesting art of flower arrangement. Such an experience develops in a Girl Reserve a spirit of "giving and receiving," and she learns from her contacts with girls of other races and nationalities the value of world friendship.

Something new and fine is translated into the spirit of a girl, as she gazes upon a beautiful sunset or wanders through a cathedral-like woods. Everyday life and everyday people begin to take on an unexpected charm, and she discovers beauty in persons and things that she had failed to see before. Moreover, as she watches the "march of the stars" at night or examines under a microscope the infinitesimal beauty of a flower, she becomes aware of the guiding hand of a Creator. There is aroused in her a feeling of reverence and gratitude, and she begins to understand the meaning of God in the strangely beautiful world in which she lives.

The Friendship Fire

Around the camp-fire gather a Girl Reserve's most precious memories of camp. The Friendship Fire, symbolic of camp spirit, is one which has become a tradition, and around it have been built many beautiful ceremonials. This friendship fire is almost always lighted on the night of the closing day at camp, and the ceremonial which is generally held symbolizes what companionship in camp has meant to each girl.

On one occasion the whole group sat in a large circle around the fire pit, close enough together to join hands. The wood stood on end and was lighted from underneath to make a true

Indian friendship fire. Logs were built up on the four sides in the form of a square to symbolize the four essentials of friendship—loyalty, faith, comradeship, and love. One girl, the "Spirit of Friendship," carrying a lighted torch, led four others to the center of the group, while everyone sang the first lines of the Girl Reserve Fire Song (see "Song Book of the Y.W.C.A.").

The "Spirit of Friendship" lighted the central fire and, in the pause that followed, repeated the following lines by John Oxenham.

Kneel always when you light a fire,
Kneel reverently and thankful be
For God's unfailing charity.
And on the ascending flame inspire
A little prayer that shall upbear
The incense of your thankfulness,
For this sweet grace
Of warmth and light,
For here again is sacrifice
For your delight.

The four attendants then lighted the four sides of the square, each speaking lines of her own making which encouraged the group to enter into a growing experience of friendship which the glowing fire symbolized.

As the fire which represented the camp spirit, to which every camper had contributed, died, each girl sincerely pledged herself to pass on to others the inspiration of camp and to continue the adventure of being friends and having friends.

"For the really woods is the place to be,
With all outdoors and you and me."

VI

SUMMER CONFERENCES

A Call to Conference

Summer! And with it the gift of blue in the sky, song in the air, and happy carefree days! But to a Girl Reserve summer brings another precious gift—the alluring call to conference. As the children answered and followed the Pied Piper, so Girl Reserves follow the call, entranced by visions of days of joyous comradeship amidst the beauty of God's handiwork, wider horizons in which one may see the finest in others, friendliness as wide as the world, and quiet in which to think and to worship God.

With treasures such as these laid open to girls, who can doubt that the call to conference is a high call, a clear call, to a purpose laden with possibilities?

—By a Girl Reserve

THE months of June and July are the high points in the Girl Reserve calendar, for it is during these months that Girl Reserves from "North to farthest South, from East to distant West" answer the Call to Conference. Together with their advisers or secretaries they meet for ten days in such famed beauty-spots as Maqua, Estes Park, Asilomar, Rockbrook and Palacios to gain new ideas and inspiration for their year's work. The purpose of these conferences is to help Girl Reserves learn how to live as "Christians of their age should live" and to give them definite ideas that they may carry out in their club work.

For that reason a girl needs to bring to a conference her whole and best self, because for ten days she will live a life demanding her best. She needs to keep physically fit through proper attention to the laws of health, and she should enter enthusiastically into the athletic contests, games and other sports. She needs to bring her best thinking powers, so that she may make a thoughtful contribution to the discussions on problems in which Girl Reserves are interested. She seeks communion with God in the beauty of nature and through song and prayer and the services of worship.

How to Choose Delegates to a Summer Conference

What girls shall be sent to a Girl Reserve conference and how they can best be chosen are questions of great importance. If the real purpose of the conference is to be fulfilled, too young or too immature a girl should not be sent as a delegate. The very nature of most conferences makes it hard for a girl under fourteen to enter into the fellowship of the group.

A conference should help a girl, and through her, her fellow club members, to discover a little more about the adventure of real living and about their part in righting some of the things that are wrong in the world.

In light of this suggestion, discuss the election of the following persons as possible delegates: club officers or cabinet members; sophomores or juniors only; one or two senior representatives; freshmen representatives; girls who have never attended a conference; girls who have attended a conference.

How to Prepare the Delegates Who Are Chosen

The delegates should meet together two or three times before starting to conference, and someone who has attended a previous one should tell them how the girls live together, how much of their own work they do, and how a day's schedule is carried out. At one of these meetings an adviser or secretary

might also explain all that is known about the plans of the conference which they are going to attend, including the coöperative responsibilities of girls and conference advisers.

Everything possible should be done to make the girls enthusiastic about attending, and a real "conference spirit" may be built up by learning and singing together some of the best conference songs. The secretary should stress the many interesting possibilities of things to do rather than the few necessary "don'ts" which almost every conference has to have. She should emphasize the fact that a Girl Reserve conference is an adventure in living together with hundreds of other girls who also are seeking a more excellent way of life.

WHAT HAPPENS AT CONFERENCE

Friends, a strange and fearful document has been unearthed in these mountains by some of our most noted geologists! It has created quite a sensation among the scientists of our day, for no one has as yet been able to determine its exact period. However, from its quaint and peculiar wording, as well as from the curious ideas of recreation portrayed therein, it seems to have been written some time in the hectic twentieth century. The hieroglyphics have at last been deciphered, and so strange a document is it, that it has been published, in order that we may comprehend the almost incomprehensible ways of the ancients. The people concerned in the tale seem to be a comparatively large group of reserved young ladies, or, as they so quaintly put it, "Girl Reserves."

A call went forth in this year of grace, a call to conference.
'Twas answered by some two hundred strong, who all came hurrying hence.
They climbed the mountains, they crossed the plains, they waded through swamps and streams,
And at last, on the highest peak of all, they found the camp of their dreams.

They set to work with a right good will to do the task in hand,
To prove to the world that Girl Reserves are the flower of every land.
They sang glad songs till the hills replied, and echoed the glad refrain,
Till the songs sang on in the hearts of the girls, alike in the sun and the rain.
The life of the conference rolled smoothly along from reveille through to taps—
There wasn't an extra moment to spare—there simply were not any gaps!
The morning began with the raising of flags in the midst of a drowsy-eyed throng,
And breakfast was followed by housekeeping rites until, at the sound of the gong,
They ran to Assembly in Junior Lodge, for a sweet solemn hour of thought.
Then away to discussion in some quiet nook to thresh out the problems they'd brought.
At twelve there were weightier problems to solve, of technique in club work next year;
Then the glad ringing call to the dining hall they'd greet with a lusty cheer!
In the afternoon after the hour of rest the recreation began:
The swimming came first; with a shout and a shiver down to the pool they ran,
There to resemble fair ivory soap or the fishes that swim in the sea.
But if one's ambitions did not coincide with those of a mermaid, then she
Could choose nature study and chase little bugs, find flowers and curious plants,
Nature ever is fresh in her store of delight if only you'll give her a chance.
Or you could go kodaking up in the hills and learn how to capture a view,
Find out about distance and shadow and light, and what makes a good picture, too.

Or perhaps you had rather perform in a play and rescue the heroine fair!
Learn all about costumes and coaching and such, and how to declaim to the air.
Or if you would dance like a nymph in the wood or peasant or savage redskin,
You'd only to join in the folk-dancing class and round in the dance gaily spin.
Or maybe you like to do things with your hands—then you'd go to the handicraft class
And make spatter prints and blue-prints as well—so long as you don't break the glass!
Or if you're a bookworm—I hope that you are—it's the only worm you should be—
You could browse in the bookstore or meet with a group and have a poetical spree.
And there were athletics, with tennis and track and baseball and games and the like.
There was always a group that was ready to start any time on a cross-country hike.
After supper, as soon as the sun went to rest and the stars were beginning to shine,
We all gathered round in the camp-fire's glow and had such a wonderful time!
Sometimes we heard stories of far-distant lands, sang songs that time has made dear;
And one night to the Fire of Friendship we brought the gifts of our hearts for its cheer.
And at last, in the stillness, there rose on the air the sweet sound of taps ringing clear:

Day is done,
Gone the sun,
From the lake, from the hills, from the sky,
All is well,
Safely rest,
God is nigh.

—*From the Rockbrook Log, Girl Reserve Conference,* 1926

WHAT GIRL RESERVES HAVE SAID ABOUT SUMMER CONFERENCES

"As I had never been to a conference before, I did not know exactly what to find; but what I did find was far more than I had expected to. Besides gaining some new ideas about Girl Reserve work to carry back to our club, I have learned how to live, that is, how to think and to make right choices and abide by them. I have also learned that girls of other nations and races are not a bit different and are oftentimes much better than I."

"I came to conference because I wanted to carry back with me new ideas for making our Girl Reserve club more interesting and worth while. As I was president, I felt the responsibility of helping each girl become more eager to coöperate and serve. Already I have gained a great deal of inspiration from the fellowship with girls I have met, from the simple earnestness and reverence of the chapel services, from the warmth and jollity of the camp-fire, and from the cheeriness of the songs. I hope that I shall be able to live up to the honor which has been accorded me."

"At summer conference I have discovered a lot from my association with other girls and have learned a great deal about the art of 'giving and taking.' I have gained new ideas about the Girl Reserve Movement, and I now know more about the work our club has been trying to do. Most of all I have enjoyed the chapel services and discussions. Many, many questions have been answered which have been in my mind for some time. I have learned a great deal about making choices, which I am sure will help me to live a happier and more useful life."

A PRAYER

In the silence of our hearts we have looked up into thy face and have known that Thou art eternally loving; in the wonder of the hills, the waters, the sky we have found that Thou art infinite; in the peoples of the world we have seen Thee and have heard Thee calling for us.

And now we go out again to live among those who have not seen Thee here. In the chill of their unheeding, in the fire of their need and sorrow, in the shadowland of their unbelief, grant that we may hold fast. Keep our spirits broad awake. Help us to remember; to remember Thee, and that the hearts of all are restless till they rest in Thee.

Thou hast not said that life depends upon how we feel. And for that we thank Thee. When feeling goes, help us to hold our wills steady, that we may live steadily for Thee.

Give us each day to look into thy face. In laying hold of thy strength, help us to forget our weakness. In the quiet assurance of thy power and wisdom, help us to go gallantly about our business.

And whether Thou leadest us into the loneliness of the country, the seething of mighty cities, or to thy tasks across the seas; whether we walk the level stretches of uneventful days or are thrust into the heat of struggle; whether the road winds up into the sunlight or down into deep darkness, help us to remember that Thou, our Lord Christ, art there as Thou art here. And Thou art Light and Life and Love. AMEN.

—Adapted and used by girls returning from conference

VII

EVERY time you open a woman's magazine you are almost sure to see a picture of a Dutch girl chasing dirt. She is a familiar character in the advertising world. She is one of hundreds of well-known trade-mark people.

Once a club that liked advertising staged an original "ad antics," with episodes that ran through a whole evening. The beautiful heroine with "the skin you love to touch" and "the school girl complexion," the Mulsified Cocoanut Oil girl, and the stylish person who had heard (quite by accident) about the Woman's Institute, enjoyed adventures galore "on top of the world" with the handsome Chesterfield man, the monocled Mr. Peanut, the Arrow Collar man and the clownish Wrigleys, while the lovely girl in the Blue Moon looked down upon their revels and upon the sad plight of the girl who grieved at home because "even her best friends would not tell her."

This mythical group traveled the desert on "Camels" and crossed the country in cars that were "dependable." They ate Aunt Jemima's delicious pancakes and drained cups that were "good to the last drop." But you might like to make your own chronicle of the advertising world, so we will skip to the end

of ours, when the girl with "the skin you love to touch" married the Chesterfield man and was exclaiming over her chest of Community Silver as the curtain went down.

Now we return to the Dutch girl, but her job is really not chasing dirt but chasing housewives to the store to buy their first can of Dutch Cleanser—just their first; after that the Dutch Cleanser must sell itself. If it is good, the housewife will go back for more. If she never buys it again, the blame is on the powder and not on the girl. Then why does this girl continue to chase through every woman's magazine year after year? The answer is competition. There are many other cleansing powders on the market and life moves fast; people need not only to have their attention caught but to have constant reminders. If this girl should say, "All the housewives have tried Dutch Cleanser; now I can take a rest," in would skip the Gold Dust Twins or somebody else and capture the attention of her customers. So because they do believe in her commodity and are willing to buy it, she must stay on the job as a daily reminder.

Trade-Marks and Symbols

It is not the purpose of this chapter to give trade-mark folk a chance to cry their wares. So why are we introducing them? It is because we are discussing the Girl Reserve symbol, which is very similar to the trade-mark devices which great commercial concerns use to draw attention to their goods, to catch the eye and the ear of the public and to prod people into buying.

A symbol is just a picture of an idea. Its purpose is to get a response. Whether the response continues depends upon the merits of the thing itself and not upon the symbol. A symbol's function should end when it captures attention and turns thought to the reality it represents. The psychology which keeps the trade-mark folk before the public suggests that it is well to keep the triangle and circle before the Girl Reserve as a

daily reminder of the way she wills to live. So many things crowd into a modern girl's life that the old saying "out of sight, out of mind" is often true.

The person who has one date a week does not need an engagement book, but she who hastens from one thing to another all day long depends upon this device to serve as a reminder. The symbol on her ring is a device to help a girl to bear in mind the ideals which in some thoughtful moment she has decided are right and by which she really wants to live.

Symbols That Express a Girl

People surround themselves with symbols which tell the story of their own way of thinking and living. When you say your best friend's room "expresses" her personality, you mean that it symbolizes the way she thinks about many things—pictures, lines, color combinations. The reason you are so ready to say it "expresses" her personality is because you know her so well. You have discovered what pictures, lines and color mean to her and the kind she selects when she is free to choose. You could not say this of a stranger.

The style of hat you wear may show your ideas and preferences; or perhaps your mother bought it and you feel that it does not. Then the way you wear it may. Some junior high school girls dressed a doll in a coat with a fur collar and a soft hat. It looked like a thirteen-year-old girl. They left it in the Girl Reserve office, and some high school seniors came along and buttoned the collar up tight, pulled the hat down at an angle, gave it a twist or two, and made a typical flapper! The clothes were the same, but the effect symbolized a very different inner attitude toward dress.

You like to feel that your clothes express your personality, that is, that they symbolize the way you think about the right way to dress. If you had more money to spend, you doubtless would use more expensive material and have greater variety;

still, in view of the limitations you have to accept, a particular dress and hat express your taste. You may recognize the dress or hat for you the minute you see it in a shop, but it is not until you have examined the material and workmanship, have tried the hat or dress on and seen it all round in the mirror, and have thought of it in relation to your other clothes, the colors you are using, and the occasions for which you will need it, that you are sure that this particular garment expresses the way you feel about the right way for you to dress.

THE GIRL RESERVE SYMBOL

How are you to know when the Girl Reserve symbol—the triangle within a circle—expresses the way you feel about a way of living, whether it is the symbol of your attitude of mind? Surely you would not give this less thought than you give to expressing yourself in clothes or pictures. In much the same way that you find out whether a dress expresses your personality you go about discovering whether the Girl Reserve symbol represents your attitude toward life. First you think it may, and then you test it out, practice and consider it in relation to every phase of your life. There may come a time when it seems natural and right for you to wear it, because it pictures your way of thinking, just as you come to know when a dress "is made for you."

But things of the spirit are harder to grasp than material things, and it takes longer and more serious consideration for one to be sure that such a symbol as the triangle and circle expresses her attitude toward life. Some unthinking people fail utterly in this, and regard the symbol as an end in itself, not as a sign of the reality for which it stands. It is as unfair to think in this way of symbols of attitudes toward life as it would be to confuse the Dutch girl with the cleansing powder itself. But people do not always remember this, and some focus so much

attention on the symbol that they tend to forget all its fine meaning. A gift from a friend is a symbol of that friendship. The girl who recognized only its commercial value would be regarded as lacking in fineness and understanding.

The American flag is a symbol—the visible sign of unity in a great nation. People should reverence it for the ideal it represents. Yet some think no further than the flag itself, and these may be the noisiest in saluting it and foremost in obeying rules for respecting it. Others stand before it in deepest reverence, conscious that they are in the presence of a visible object representing a great unattainable ideal—liberty and justice for all. It is conceivable that these persons might be so moved as to forget some of the rules for outward observance, yet be more truly respectful than those whose emotions were so freely displayed.

The cross is the symbol of a great faith—God's love to man. In its presence the minds of some are flooded with as much of the depth and glory of its meaning as minds can hold. Others miss this richness, because they worship the cross itself. It is almost beyond the power of a person's mind to grasp the full meaning of these symbols of the cross and the flag, but they come to mean more and more to anyone who studies the facts underlying the affairs of the American nation or the principles of the Christian faith, and practices them in her own life. Only by really experiencing these ideals can she enter into true appreciation of the flag or the cross.

The triangle and circle form this same sort of symbol. A Girl Reserve grows into appreciation of its meaning by living out the big principles it represents. To look upon it merely as an insignia is to be unaware of its strength and power. Every Girl Reserve club should provide ways for its members to find in daily experience the meaning of the symbol. This symbol embodies an ideal that furnishes a dynamic for girls and women banded together in a search for "life abundant."

Two worlds confront us every morning—one of immediate responsibilities and one of unrealized opportunities. Even while we go to work in the one we look longingly at the other.

Those who are young love to dream of distant goals and long to strike out "where never a man has been." A beautiful symbol of the realization of this dream is carved from white marble. The body of a youth, his outstretched arms supporting long, graceful wings, is poised above the earth. He faces the Old World, and the tip of one wing dips to touch France. Long feathers sweep from his body down to the base of the statue, on which are carved the well-known countenances of the great builders of America.

In this statue, designed for the field, Le Bourget, where Lindbergh landed from the flight that has made the world more neighborly, the sculptor has portrayed the spirit of youth that dares to begin, though not knowing the end. This is a spirit which has been handed down from age to age; it is the passing on of this spirit which is symbolized when a girl accepts light for her unlighted candle in the ceremonial at the time she starts on her quest as a Girl Reserve.

Alice Meynell has written: "I track the past back everywhere, through seed and flower and seed and flower." And we may trace through the ages those who have followed the call of a great desire, who have handed down the flame of progress though they may never have seen the fulfilment of their hope. Among them are adventurous souls who opened up the American continents yet died unhonored; stout-hearted kings of the Middle Ages, who rallied great forces and set forth to wrest the sepulchre of Christ from unbelievers, and failed; Moses, when his heart was filled with longing to lead his people to a distant Land of Promise—a land he was privileged to gaze upon but not to enter. Greatness lies in the height and distance of the goal sought, not in the arrival.

It is with a vast spiritual heritage that Girl Reserves today enter upon their quest "to find and give the best"—a quest big enough and great enough to last all through life. It is a goal, however, that moves farther away as one approaches it. The wisest women in the Young Women's Christian Association talk of "moving in ever-widening circles toward ever-receding goals." This is what astronomers do when they increase the magnifying power of larger and larger lenses and encircle constantly widening skies. And this is the Girl Reserve way of living, as a steadily growing personality—the triangle—penetrates an ever-widening world—the circle. Like the astronomer, the Girl Reserve discovers that there is no end, that the goal is always out of reach, but she "hitches her wagon to a star," believing that new understanding and ability to go farther will open up as she travels.

When a girl joins the Girl Reserves she becomes part of a procession of girls and women who are trying "to find and give the best." Out of the experience of explorers have come the maps of the world, and out of the experience of these girls and women has grown a picture of the way to think about living, the way expressed in the Girl Reserve Code. The triangle within the circle is as truly a chart for traveling steadily forward through life as a map is a chart for traveling over the earth.

The triangle pictures three sides of a growing personality—body, mind and spirit. It symbolizes their relation to each other and their dependence upon each other. The circle is the expression of this personality as it touches others in work, play, fellowship and worship. As a girl's body, mind and spirit grow bigger and finer, the triangle which symbolizes her personality grows also, and causes the circle, which symbolizes her world, to expand. It means that the more she strives for a perfect body, a keen mind and a Christlike spirit, the more vital and worth while she will be to the world and the world to her.

GUIDE-POSTS FOR WEARERS OF THE GIRL RESERVE SYMBOL

A Wearer of the Symbol Will Strive for

A PERFECT BODY

Because she loves beauty and health, every girl wants to learn how to direct her own personal health.

Formation of health habits centers around:

Correct posture.
Good food habits.
Comfortable clothing.
Daily exercise.
Outdoor activities.

A KEEN MIND

Because she desires an alert mind that is ever growing and reaching toward a broader understanding of life and how it can best be lived, she will

1. Increase her effort daily to improve her power to think clearly and make wise choices of what to think and do.
2. Grow by reading books that tell how other people have lived, loved, worked and worshiped.
3. Develop a hobby or join an interest group.
4. Plan for her work in the world.

A CHRISTLIKE SPIRIT

Because she seeks God in persons and in all ways of life (work, play, fellowship and worship) a Girl Reserve will want and search to

1. Understand her relationship to the universe.
2. Make a definite plan for personal devotions and group worship.
3. Learn to be a respecter of persons.
4. Strive to be critical and open-minded.
5. Know and follow Christ's way of life.
6. Accept individual responsibilities.

VIII

WORLD FRIENDSHIP AND WORLD PEACE—1

How wide is your world? Does it include the people of other nations and races? In your school does it include the girl of foreign-born parentage as well as the American girl? Why should you try to be internationally minded? What does history teach you has been the result of an attitude of aloofness on the part of nations—of the attitude "my country right or wrong but yet my country"?

"Born not for ourselves alone
But for the whole world."

PSYCHOLOGISTS tell us that every baby ever born into this world came free from racial prejudice or dislike and hatred of foreigners. Revulsion from, and fear or dislike of people of brown or black or yellow skins are not instinctive; they are not inherited qualities. These qualities or attitudes, when they later exist in us, are, rather, characteristic ways of feeling and thinking that we have gradually acquired or learned from the situations of our daily life.

Personal contacts play a large part in determining our attitudes toward peoples of other races or nations. If the first contacts have been in any way unpleasant, there has generally been distilled into our thinking the poison of intolerance or contempt or possibly hatred. The disparaging, careless remarks which others make may determine an entirely different course for our attitudes. If we have heard an Italian referred to as a

dago, a Jew called a kike, or a Chinese nicknamed a chink, we are likely to look down on that person with contempt. No matter what excellent qualities we may discover in him later, we are bound to feel somewhat superior.

The Reason for Intolerance and a Sense of Superiority

Bruno Lasker, a Jewish writer, describes the origin of racial prejudice and of an attitude of national superiority in the following fable.

"A savage who has never seen a white man is likely to run away on beholding one for the first time; but he is also likely to hide behind the nearest rock to get a good look at him. A child will behave in a similar way. And, of course, even a grown-up is only a child and a savage in disguise. Unfortunately, however, he tends to be sophisticated and proud. Once he has started running he does not stop and reflect that before going any farther it might be wise to investigate; but he runs on, thinking it due to his self-respect that he must be consistent. And so he invents some justification for his fear by making up out of his head some description of the strange phenomenon and its doings that will inspire fear in others and by frequent repetition become a reality in his mind."

It is fears like this which are the basis of most of the prejudices toward peoples of other races and nations, and as long as they exist world friendship can never come about.

THE MEANING OF WORLD FRIENDSHIP

World friendship is an expression which Girl Reserves use to sum up the significance of world brotherhood. It describes a way of living in relationship with the world which results from "a love that knows no unkind distinctions of race or nationality, of class or creed, plus a will that knows no boundaries of geography or barriers of color."

As Quintus Aurelius Symmachus said so long ago: "Why should not all people live together in peace and harmony? We look up to the same stars, we are fellow passengers on the same planet and dwell beneath the same sky. What matters it along which road each individual endeavors to find the ultimate truth? The riddle of existence is too great that there should be only one path leading to an answer."

So it is with world friendship. We and the people of every other race or nation are fellow passengers on the same planet, and though each have followed a different road, the sum total of what they have contributed to civilization is the common heritage of mankind.

If we are to become internationally minded, we need an understanding of what the people of other nations have contributed to civilization. We need an appreciation of their music; we need an understanding and enjoyment of their folklore; we need a knowledge of their arts and literature. But most important of all, in the hearts of men love must supplant international jealousy and hatred; faith must supplant suspicion; and cooperation among the nations must supplant competition and greed.

The League of Nations Is Concerned about What Girls Think

This interpretation of world friendship is expressed in the following creed, entitled "The Science of Humanity," which was drawn up by the Austrian Society and submitted to the League of Nations in order to help youth to become internationally minded. It expresses the views not only of the thinking youth of Austria but of the thinking youth of England, Germany, Czechoslovakia, Poland and other countries in which the Youth Movement meant so much in the days of readjustment following the World War.

1. Youth should see friends and not enemies in all whom they meet of other nationalities and races. They should treat all foreigners with the same courtesy that they would care to have shown themselves abroad and should show particular sympathy for those who are poor and without means of subsistence.

2. They should have no exaggerated views of their nation's superiority, moral, educational, armed or otherwise, but they should remember the original lack of civilization which characterized their country's earlier history.

3. They should not be hasty to judge or condemn another nation but should ask themselves first to what extent they have studied their own civilization, arts, politics and so forth, and how much they know about them.

4. They should realize that in many cases a whole population cannot be blamed for the actions of one man, and they should apply such reasoning to the historical events of the past.

5. They should not accept as gospel truth what the Press has to say about this or that nation, nor the conclusions that they draw from such press statements; they should realize how incompetent they are to judge at their age and with their limited experience; they should be modest in their views under all circumstances and, when traveling abroad, should take particular care to give others credit for genius, common sense or intellect.

6. They should take particular care at football matches and other games and sports to be disciplined and realize that the honor of a nation does not depend on the swiftness of limbs or the strength of arms of a few individuals.

7. They should study foreign languages and the literature, arts and history of other nations. They should visit cinemas (moving pictures) that reproduce the life and customs of other nations. They should travel, in order to form their minds and not for the purposes of distraction.

GOOD WAYS TO BEGIN DISCUSSIONS ON WORLD FRIENDSHIP

A PUBLIC OPINION TEST

This is to test your reactions to subjects which are of international or interracial significance. Have each girl read and consider silently the words and phrases listed. Cross out any word or phrase which is more disagreeable than pleasing, more antagonizing than appealing. These reactions, when carefully studied, will show likes and dislikes and will lead you to discover why you and others think and feel as you do. This test will also give you good starters for discussing the "why" of certain dislikes and prejudices.

1. Prince of Wales
2. Spy
3. Jew
4. King
5. Bolshevik
6. Wilson
7. Mohammedan
8. Palestine
9. Japanese
10. Irish
11. Non-English Speaking
12. Roman Catholic
13. Land of the Free
14. Authority
15. Immigrant
16. Kaiser
17. Patriotic
18. Shanghai
19. Independence of Philippines
20. Mexican
21. League of Nations
22. Turk
23. American Flag
24. Labor Party
25. Foreigner
26. Siberia
27. The Press
28. Pacifist
29. Government Ownership
30. Treaty

AMERICANIZATION BY PROXY VS. PROXIMITY

This is to test your reaction to people of different races and nationality in your community. Place a cross (X) in the columns below, according to your first-feeling reaction, to indicate which groups you would willingly admit to one or more of the following relationships:

Column I—To citizenship in your country
Column II—To your church as members
Column III—To your street as neighbors
Column IV—To your employment as fellow workers
Column V—To your club as personal chums
Column VI—To close kinship by marriage

	I	II	III	IV	V	VI
British						
Chinese						
Czechs						
French						
Germans						
Indians (American)						
Italians						
Japanese						
Jews						
Mexicans						
Negroes						
Poles						
Russians						

FELLOWSHIP

There are people who live in a country
That's different, far, from our own;
But the things that we do
Are affecting them too,
For we cannot live on just alone.
So whatever we give
To the land where we live
Is spreading to countries unknown.

There was never a Kingdom of Happiness found
Where war between nations held sway.
The Garden of Dreaming where joy cannot cease
Is a kingdom of love in a dreamland of peace,
And the *fellowship* road is the way.

—*By a Girl Reserve*

BOOKS ON RACE RELATIONSHIPS

The Souls of Black Folk,	W. E. B. Du Bois
In Spite of Handicap,	R. W. Bullock
For Freedom,	Arthur Fauset
Up from Slavery,	Booker T. Washington
The Indian of Today,	Charles A. Eastman
Wigwam Evenings,	Charles A. Eastman
Christ of the Indian Road,	E. S. Jones

WORLD FRIENDSHIP AND WORLD PEACE—2

Marie Antoinette, when told that the raging, hungry mob outside the palace gates were clamoring for bread because they had none to eat, said naïvely, "Well, then, why don't they eat cake?" Marie Antoinette had been so protected from the troubles and sorrows of the world that she grew up to be quite callous and unsympathetic toward the sufferings of her people.

"I want to be happy, but I can't be happy until I make you happy too" may be the title of a popular song, but it also embodies a very sound philosophy. Girl Reserves cannot grow to their fullest capacity until they make it possible for other girls in the world to grow to theirs, also. To say, "It is no business of mine if some girls have to work twelve hours a day in dark factories, or if they earn only eight dollars a week and can't live on it, or if children under fourteen are employed under conditions which stunt their growth and deprive them of their rightful heritage of play, sunshine and education; it's none of my business, because I haven't any money to help, anyway; let millionaires attend to that," is to choose not to face life squarely.

We should think very little of a doctor if he said: "It's no use. There is too much sickness in the world. We can't possibly help to cure all the disease and sickness that exists. There are too few of us to do much about it. Let's quit." The need in this world is so great in comparison with one's means for helping, that every bit done is doubly precious. To form the habits of giving and of being interested in people now means that you will be able to help so much more later on, when you will have not only more money but perhaps more skill and more power as a voting citizen, so that your work and your voice will count in helping to change conditions of poverty, ignorance, prejudice, disease, fear, all those things which hinder the growth and happiness of people.

WHAT GIRL RESERVES MAY DO TO FACE LIFE SQUARELY IN THEIR COMMUNITY

Some Questions for Investigation and Discussion

1. What occupations are open to women and girls in your community? How are these positions generally obtained?

2. What protection does your state provide women and girls in industry in regard to hours, wages, health? Are these laws enforced in your community?

3. What provision is made in your community for good board and room or for social and recreational life for girls working and living away from home?

4. What are the main provisions of your state law for industrial safety and health? Is there a Workmen's Compensation Act? What advances have England, France and Germany made along these lines?

5. What are the building regulations in your state concerning air, light, sanitation? Who is charged with their enforcement?

6. How many persons are working seven days a week in your community? In what industries and trades? What is the law of your state regarding Sunday work? Is it enforced in your community?

7. What are the hours of work in your community for men? women? children under sixteen? What states have attempted to limit the working day and week of women and children?

8. What are the lowest and highest wages paid men and women in your local industries? What is the current wage for unskilled labor in your community? What is meant by a "living wage"?

9. Do you know how the strikes that have occurred in your state in the past few years have been settled—by conciliation? by arbitration? under whose auspices?

I was born into this world with a chance to be happy, healthy and honest.
I opened my eyes into a world that needed me.
But—my mind is slow, my eyes weak, my nerves raw, my body twisted.
I meet life with doubts and fears, too weak to make a winning fight.
I, I, who was born to work and laugh and play,
I am sixty-five per cent of the children of my country.
Dear God, I am the future of my race.
I am the cheated child.

—From "Poems of Child Labor," Anonymous

One of the tragedies of our industrial system is the arrested development of youth, which has largely come about through the employment of child labor. Child labor is the working of children under conditions which interfere with the physical development, education and opportunities for recreation which they require; it is the working of children at unfit ages or at unreasonable hours or under unhealthful conditions. Children subjected to premature labor are handicapped in every way when they enter upon adult life. Not only have they been deprived of an education and are depleted physically, but there is closed behind them the door of opportunity to a higher or better industrial plane.

Childhood largely determines whether adult life shall be an asset or a liability. It is not that one child should be exploited by compulsory child labor, but that more than a million children should be prevented from being what they were intended to be. As Jane Addams has said: "Child labor confuses our sense of values, so that we learn to think that a bale of cheap cotton is more to be prized than a child properly nourished, educated and prepared to take his place in life."

A great part of child labor comes as a result of the premature death or disability of the father through industrial accident or disease. It also comes from the unemployment of the father who may be engaged in a seasonal occupation that utilizes his services for only a few months of the year and at low wages. An example of this is the sugar-beet industry. In other cases, however, the children are the victims of their parents' greed. This is especially true among the foreign-born, who believe that their children should make some repayment for the investment which has been made in them.

Child Labor Facts

The following are some child labor facts which have been furnished by the National Child Labor Committee.

1. More than 1,000,000 children in the United States between ten and fifteen years of age, or one out of every twelve, are gainfully employed. More than a third of these children are thirteen years and under.

2. For one girl in high school there are four girls in industry.

3. Many thousands of children under ten years of age work in sugar-beet fields and cranberry bogs, on cotton plantations and in canneries. They are also employed in tenement sweatshop work, street trades and domestic service.

4. Seventeen per cent of the total number of children under sixteen are employed in manufacturing and mechanical industries, such as cotton, silk and woolen mills and cigar, clothing and furniture factories.

5. Only thirteen states require children to complete the eighth grade before a regular work permit will be issued to them.

6. Nine states permit children to go to work at fourteen without evidence of ability to read.

7. Only twenty states require the establishment of continuation schools.

8. Only twenty-four states require physical examination of children by a physician before granting them work permits.

9. Twelve states allow children under sixteen to work nine to eleven hours a day.

10. Twenty-two states allow children at fourteen to run elevators.

11. Seventeen states have no laws prohibiting children of fourteen from working on dangerous machinery.

12. Seventeen states allow children at sixteen to oil, wipe or clean machinery in motion.

13. Thirty-five states allow children at fourteen to work on scaffolding.

14. Twenty-eight states have no laws prohibiting children of fourteen from working around explosives.

National Child Labor Committee

Additional interesting facts about child labor may be obtained from the National Child Labor Committee, 215 Fourth Avenue, New York. This is a private society which has worked hard for twenty years in all states for state laws and a national law to stop child labor. State by state it has carried on its crusade, gaining a law against night work for children here and for an eight-hour day there. In one group of states it succeeded in keeping the children out of the mines before they were sixteen, in another out of the factories before they were fourteen.

Since the failure to obtain ratification of the Child Labor Amendment to the Constitution in 1925, this society has devoted its efforts to establishing minimum child labor standards in each state. These standards are:

1. No child under fourteen to be employed at any gainful occupation.
2. No child under fourteen to be employed unless the employer gets a work permit from the proper school official under the following four conditions:

(a) A promise of employment showing the exact nature of the work.
(b) Evidence that the child is of legal age for that specific employment.
(c) Evidence that the child has a primary education, that is, is able to read, write and do arithmetic.
(d) A statement by an authorized physician showing that he finds the child physically fit for that particular employment.

3. No child under sixteen to work more than eight hours a day or six days a week or forty-eight hours a week.
4. No child under sixteen to be employed on night shifts, that is, after seven at night or before six in the morning.
5. No child under eighteen to be employed at any work or in any place dangerous, injurious or hazardous for children under eighteen.

What can you do about the problem of child labor? According to the federal Children's Bureau, child labor is increasing yearly in the United States. What can you do about it?

Many Girl Reserve clubs like to put on a Child Labor Day program, with interclub debates on child labor legislation and the presentation of a child labor play. Some girls have also devoted their efforts to interesting their parents and friends in child labor legislation, and have written letters to their ministers asking them to preach a Child Labor Day sermon. Child Labor Day is observed the last week-end in January.

If your club desires to present a child labor play, permission to use the following may be obtained from the National Child Labor Committee: "The Birthday," by Stella G. Perry; "The Fifteenth Candle," by Rachel Lyman Field; "The Horseshoe Nail," by Frances B. Williams; "The Other Side of the Bridge," by Hetty L. Sorden; and "Sunshine and Shadow," by Constance D'Arcy Mackay.

HOW GIRL RESERVES MAY BEGIN TO STUDY THE MEANING OF DEMOCRACY

The Social Ideals of the Churches *are important.*

I. Equal rights and justice for all men in all stations of life.

II. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.

III. The fullest possible development of every child, especially by the provision of education and recreation.

IV. Abolition of child labor.

V. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

VI. Abatement and prevention of poverty.

VII. Protection of the individual and society from the social, economic and moral waste of the liquor traffic.

VIII. Conservation of health.

IX. Protection of the worker from dangerous machinery, occupational diseases and mortality.

X. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

XI. Suitable provision for the old age of the workers and for those incapacitated by injury.

XII. The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

XIII. Release from employment one day in seven.

XIV. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

XV. A living wage as a minimum in every industry and for the highest wage that each industry can afford.

XVI. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

The Social Ideals of the Churches is a creed which the Federal Council of the Churches of Christ in America drew up in 1912. Its keynote is Christ's belief in the sacredness of personality. Its purpose is to Christianize community life by helping to permeate all its activities and relationships with the principles and ideals of Jesus.

O Master, from the mountain side,
Make haste to heal those hearts of pain;
Among these restless throngs abide,
O tread the city's streets again.

Till sons of men shall learn thy love,
And follow where thy feet have trod;
Till glorious from thy heaven above,
Shall come the City of our God.

—*Frank Mason North*

BOOKS INTERPRETING SOCIAL IDEALS

The Promised Land,	Mary Antin
Out of the Shadows,	Rose Cohen
A New England Girlhood,	Lucy Larcom
The Workaday Girl,	Clara Laughlin
Poems of Child Labor,	National Child Labor Committee
Social Principles of Jesus,	Walter Rauschenbusch
The Making of an American,	Jacob Riis
An American Pilgrimage,	Grace Scribner

WORLD FRIENDSHIP AND WORLD PEACE—3

Learn to think in larger units—not of your own school only, but of education; not of your church only, but of religion; not of your own country only, but of the human race. Draw a circle about yourself; see all that is in it and all that lies in its outermost circumference. Make room within that circle for work, for friendship, for religion, for patriotism, for interest in and sympathy with other nations than your own. Be a citizen of the world.

—*Ernest DeWitt Burton*

"All the world's our neighborhood;
Only the stars are foreign lands."

IN the Girl Reserve Movement is found the very germ of world friendship, because Girl Reserves themselves are a great international, interracial procession of youth. Not only does the Girl Reserve membership represent a cross-section of American communities, including the colored girl, the Indian girl and the girl of foreign-born parentage, but it represents practically every nationality and race. There are Girl Reserves, or organizations akin in spirit to the Girl Reserves, wherever the blue triangle has found its way, whether in the Orient, Latin America, the Near East, the Baltic States or the far-distant Philippines.

WHAT GIRL RESERVES MAY DO TO BRING ABOUT A SPIRIT OF WORLD FRIENDSHIP

WORLD FRIENDSHIP THROUGH KODAK LETTERS

One way in which Girl Reserves are trying to bring about a spirit of world friendship is through "kodak letters." A kodak letter is one written in pictures instead of words. Its aim is to share with the girls of another country all the interesting things a club is doing. It also enables them to "become acquainted" with each other.

If your club is interested in sending a kodak letter, the first thing to do is to plan the sort of pictures it is to include and then go about collecting the finest pictures possible. Ask yourselves what things you would like to know about a girls' club in another country and then answer those very questions about yourselves with pictures. In that way you will be sure to have an interesting "letter" and one which will tell other girls what they would like to know.

Girl Reserves in other countries will surely like pictures of American Girl Reserves at work, on a hike, in a discussion group, or taking part in a ceremonial. The ceremonial picture might be snapped at the moment when the girls were holding high their lighted candles. Another picture might be of a nature-study class; a third of a handicraft group, and so on. In other words, the pictures should be "real," showing action, and not posed for the occasion.

When the book is finished, it should be wrapped carefully and sent to the national Girl Reserve Department, 600 Lexington Avenue, New York, with the proper amount of postage to take it to the country to which you wish to send it. From there it will be redirected abroad. The book might be accompanied by a letter to the club from your club as a whole.

GOOD WILL DAY

Girl Reserves may also help to bring about a spirit of world friendship by observing Good Will Day. This is a day which was originally set apart by Dr. Thomas G. Masaryk, the distinguished President of Czechoslovakia, in observance of the great virtues which underlie justice and good will. In 1926 the plan was adopted by the World Federation of Education Associations, and May eighteenth was approved as the date on which it should be observed.

The Federation hopes that on Good Will Day boys and girls throughout the world will keep in mind the importance of world friendship, so that this ideal may come to be recognized as the basis of international prosperity and happiness. What boys and girls are thinking today, nations will be doing tomorrow. On their right understanding of the meaning of world friendship hangs the balance of peace or war, coöperation or conflict.

"If all the girls in the world took hands, beginning with me,
'Twould make a line from sea to sea;
If all the boys took hands, stretching from shore to shore,
'Twould make a world of friendliness where wars could be no more."

A SUGGESTION FOR A BRIEF SCHOOL PAGEANT OF PEACE AND WAR

A PARABLE FROM RUSKIN

"I dreamed that I was at a child's May Day party, in which every means of entertainment had been provided for them by a wise and kind host. It was in a stately house, with beautiful gardens attached to it; and the children had been set free in the rooms and gardens, with no care whatever but to pass their afternoon rejoicingly. They did not indeed know much about what was to happen next day; and some of them, I thought,

were a little frightened, because there was a chance of their being sent to a new school where there were examinations; but they kept the thoughts of that out of their heads as well as they could and resolved to enjoy themselves.

"The house, I said, was in a beautiful garden, and in the garden were all kinds of flowers, sweet grassy banks for rest, smooth lawns for play, pleasant streams and woods, and rocky places for climbing. And the children were happy for a little while, but presently they separated themselves into parties, and then each party declared it would have a piece of the garden for its own and that none of the others should have anything to do with that piece. Next, they quarrelled violently which pieces they would have; and at last the boys took up the thing, as boys should do, and fought in the flower-beds till there was hardly a flower left standing. Then they trampled down each other's bits of garden out of spite, and the girls cried till they could cry no more, and so they all lay down at last breathless in the ruin and waited for the time when they were to be taken home in the evening."

TABLEAU IN FOUR OR FIVE SCENES

Scene 1. A figure of *War,* as brutal as possible, dominating the stage, with a group of frightened men, women and children following reluctantly after him or slinking off to one side in an effort not to be noticed.

Scene 2. The second scene should show *War* at one side of the stage, facing the opposite side, where the group of people have been gathered together under the leadership of *Law*. The position and gesture of *Law* (he might stand with both hands uplifted) should indicate that he is banishing *War,* and the people behind him give him the power to do it.

Scene 3. The third scene should show *War* gone and *Law* dominating the stage, with the people gathered around him, and at the upper center-stage, if possible in a path of light, the figure of *Peace*. *Law*, with outstretched hand, invites *Peace* to come among the people. There might be at one side of the stage a heap of broken implements of *War*, or *Law* might hold in one hand the broken sword of the defeated *War*.

Scene 4. The fourth scene should show *Peace* dominating the stage, with happy men and women about her feet carrying on the joyful occupations and arts and crafts of life, and children dancing and playing.

Scene 5. For the fifth scene, if desired, there could be a beautiful group—*Peace* just a step above and back, and at her side youthful figures representing *Prosperity*, their arms full of grain and fruit and flowers. Standing below them are two girls, contrasting perhaps in costume, to suggest opposite sides of the world, and clasping hands.

—Courtesy National Council for Prevention of War

SUGGESTIONS FOR A WORLD FRIENDSHIP PROGRAM

A *discussion* of the interdependence of all peoples and what our nation owes to other nations.

Telling of *stories* from the history of other countries, from their folklore and from biographies of their great men and women.

Playing *games* that are played by boys and girls in other countries. For suggestions consult "Children at Play in Many Lands," by Katherine S. Hall.

Dressing dolls in the national costumes of different countries. These dolls may later be given to children in a hospital or orphanage.

Compiling an *International Who's Who.* Each girl should contribute to this book a biography of some prominent man or woman.

Conducting a *world tour* on which each girl gives a brief account of some country in which she is particularly interested.

Putting on *charades* representing some well-known episode in the history of a country.

Participating in *folk songs* and *folk dances.* "The Book of a Thousand Songs" is an excellent source. For folk dances consult "Folk Dances and Singing Games," by Elizabeth Burchenal.

Giving a *musicale,* the program of which consists of selections from the best composers of each country.

Showing *lantern slides* and educational *films* on foreign lands, or on the League of Nations and the World Court. These may be obtained from the League of Nations Non-Partisan Association, 6 East 39th Street, New York.

Presenting *plays* and *pageants* the theme of which is world friendship.

Find out about *Esperanto,* the auxiliary language which will help nations to understand one another better. Write to the Esperanto Association of North America, Pierce Bldg., Copley Square, Boston, Mass.

If You Wish Program Material

The Educational Department of the League of Nations Non-Partisan Association, 6 East 39th Street, New York, distributes

at a minimum charge some very constructive program material on world friendship.

"Serving the World" is a program designed to illustrate world interdependence. It is planned for presentation around a camp-fire but can be adapted equally well to indoor presentation. Each girl carries a fagot symbolic of an important contribution of the nation which she represents to the world. Price 5 cents.

"International Relations for Children" contains a series of outlines with references, suggesting activities that will lead girls to intelligent understanding of other countries and of international relations. It is divided into four sections: Far and Near; Acquaintance and Understanding; Children and Nations; A Family of Nations. Price 5 cents.

"An International Church Service" is designed to show that the fundamental note running through all religions and creeds is the brotherhood of man. It contains beautiful passages from the sacred writings of several great religions. Price 5 cents.

"World Affairs in 1927" is a series of twelve world maps showing the outstanding events of each month with explanations. Price 10 cents.

"Training in Summer Camps for World Coöperation" is a pamphlet arranged so that it can be used as a handbook by camp leaders. It contains camp-fire programs, athletics and games, dramatics, folkways, visual material, world tour, a day in an international camp, and evening programs for in and out-of-doors. Price 5 cents.

"A Model Assembly of the League of Nations," rewritten January, 1928, explains in detail how this should be carried out. It contains preliminary preparation, practical suggestions, agenda, phraseology, reference material and key to the seating plan. Price 10 cents. The director of the Educational Department of the League of Nations Non-Partisan Association will give personal help to those writing her.

A HYMN OF THE FUTURE

These things shall be: a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls
And light of knowledge in their eyes.

They shall be gentle, brave and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth and fire and sea and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mold,
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise.

—John A. Symonds

THE Leader of Life is a Being
Whose goodness inspires us with love;
So the leaders we choose for our purpose
Must lead as their Leader above.
If they lead us aside from the pathway,
So the sight of the rainbow we lose,
Perhaps, in our weakness, we'll follow,
For we've faith in the leaders we choose.
Oh, leaders, just show us the beauty
Of living a life that is true;
Then we'll follow the light of the rainbow—
The pathway that's taken by you.
Then the garden we'll tell of to others,
Of the Happiness Gate we pass through;
For to enter the land
Where the gateway stands,
We must be leaders too.

—By a Girl Reserve

A SKILLED worker is simply an ordinary person who does a thing in the extraordinary way. "A common thing is turned into a work of art, not by sticking ornaments on it, but by putting intelligence and thoroughness into it." When girls develop skill of this sort they become artist-citizens, each according to her own aptitude; then competition takes place on the ground of quality and draws girls together in mutual appreciation. Just as surely does competition drive them apart when it takes place on the ground of surpassing others.

It is for you who plan the programs of our club to look about you and see how in Nature each part contributes toward the beauty of the whole. Even the tiny specks of dust in the air make lovely sunset colors. In your work strive to have each member give of her talent, for "only by giving may you gain the more"—and may you have the vision and the imagination to combine the many interests of the girls into a pattern as complete, as full of interest, of variety and of lovely things as you find in the world about you.

—From the speech of a program chairman on starting a new project

IT is simple dignity, and reverence for one's own personality, for others' personality, and for the personality of God that lifts a walk in the woods or a ceremonial indoors into the realm of worship. Worship is seeking to know God. He may be seen in the eyes of a little child, or in the patient stoop of an old man. His presence may be felt in the formal service into which has gone thoughtful preparation, beauty, order, symbolism, reverent and rhythmic music. Or He may be found in the out-of-doors. A sky glowing with sunset color, dark fir trees against a night sky, a fruit tree bursting into bloom, the smallest blade of grass in a field—all speak to us of God.

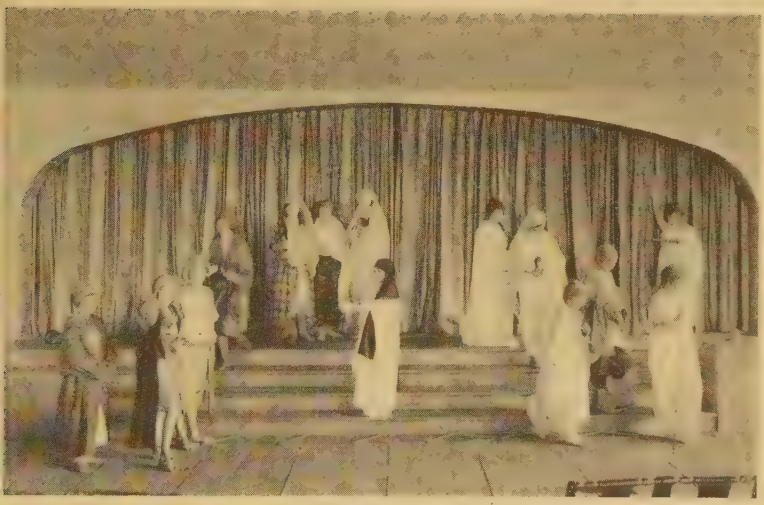
There is joy in the greenness of each sprouting leaf,
And there's hope in the robin's song;
There is rapture enfolded in each fleecy cloud,
As it silently sails along.

There is ecstasy written on each budding flower,
As it bursts from its opening pod;
And hidden in every beauty on earth
Is the infinite power of God.

—By a Girl Reserve

OH, could we keep the Christmas thrill,
The goad of gladness and good will,
The lift of laughter and the touch
Of kindly hands that utter much,
Not once a year, but all the time,
The melody of hearts in chime,
The impulse beautiful and kind,
Of soul to soul and mind to mind,
That swings the world
And brings the world
On one great day of all the year
Close to God's treasure-house of cheer!
Oh, could we keep the Christmas feast,
Even when goods and gold are least;
Here, 'mid our common, daily scenes,
Could we but live what Christmas means,
Not one day, but for every day
The miracle of wholesome play,
The spirit sweet, gift-giving, young,
From deepest wells of feeling sprung!

—Angela Morgan: "The Whole Year Christmas"



"LET'S pretend" is a password that opens the gate into the Land of Adventure. You caught the charm of "make believe" when you were little and dressed in your mother's clothes to play lady; and when the children in your neighborhood gave shows and charged pins or pennies, and perhaps you yourself were a gayly clad circus girl walking a tight-rope stretched on the floor.

Playing a part is an adventure because it releases you from your own surroundings and leads you to enter imaginatively into the experiences of another. More tolerance and understanding should follow. A temporary and feverish interest in getting up a play at the last minute sacrifices much of these qualities, as well as the truth that might be experienced and the power that might be released through playing the part of someone who was great and fine.

Acting is a valuable club experience. Truth, dramatized, is vivid both to those who participate and to those who behold.

A CAMP-FIRE is such a friendly thing, whether it is a small one built for only two or three persons or whether it is a large one, sending out its glow upon all the surroundings and transforming them into bizarre shapes and images.

There is something in the heart of a fire, in the dancing, flickering tongues of flame, or in the darker, steadier glow of the coals, which makes all people one, uniting them in the fellowship of the fire.

What fascination there is in watching the tiny flame sprites retreat and advance as they frolic over the firewood! Sometimes they leap out a little farther, and then hurriedly skip back, as if they feared they had been too bold.

What comfort a lonely traveler can find in having his evening meal around a heap of glowing coals! How much nearer it draws him to the stars which had seemed so cold and distant before, and how it lightens the burden of darkness which had been so oppressive!

FOR blue-printing, special paper can be purchased where architectural supplies are sold. Clear blue and white prints are possible only when paper is new and sensitive. Paper costs about ten cents a yard, thirty to thirty-six inches wide. Printing frames of various sizes can be secured from a photographic supply place. Clear glass cut to size desired can be used instead, quite successfully.

Making a blue-print in its simplest form is a delightful sun and water process. To experiment, arrange a small grass-like flower on a piece of glass and cover it with a piece of blue-print paper, placing the sensitized side next to the flower. Turn the glass over on a flat surface in bright sunlight. The weight of the glass will hold the flower in place until the print is made. Watch carefully. In a few seconds the paper will turn a deep blue. Remove the glass and flower and wash the print in cold water until the green chemical clears away, leaving a shadowy white flower on a bright blue background. Dry between newspapers.

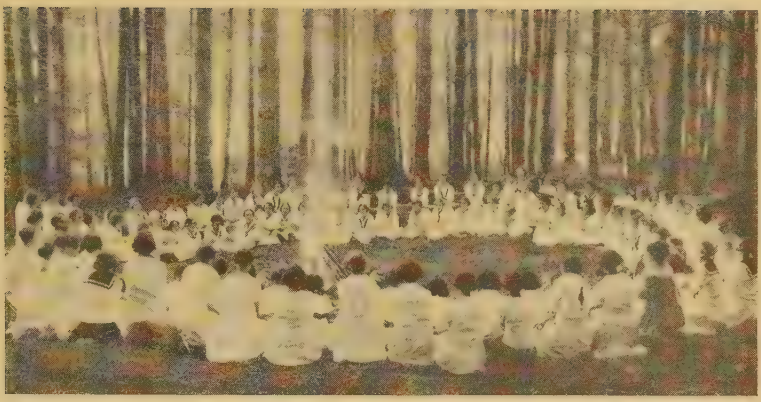
A LIGHT laugh sounded in my ears—
Some said 'twas a child in glee,
But I heard a fairy's feather touch
Plucking heart-strings just for me.

A wavelet broke upon the shore—
Some said "The lake is rough,"
But I heard fairies' clapping hands,
And I could not hear enough.

The moon poured molten gold across
Our lake so deep and dark,
I saw through half-closed, dreaming eyes
The fairies' midnight lark.

My ten days have been as lovely
As ten days could ever be,
For our camp at Okoboji
Is fairyland to me.

—By a Girl Reserve



CENTURIES ago, when the world was in the making, God said, "Let there be light," and there was light. The light He called day and the darkness He called night. Then divided He the day from the night by setting in the firmament of the heaven the sun to rule by day and the moon and stars to rule by night. Radiant sunlight gleamed upon plain and mountain height, moonlight softened the world to silver beauty, and stars twinkled in the tapestry of the sky.

But after many years the Ice Age came. Because of the cold, man had no eyes for the starlight, no reverence for the moonlight. Once in despair he struck stone upon stone and lo! a spark. In awe he watched, as the dry leaves of the forest slowly kindled. Here was a new light to warm and comfort! God had given the sunlight, the starlight, the moonlight; even so God had given the firelight.

—Written by a Girl Reserve group for a conference ceremonial

A MURMUR of waters on Huron's blue shore;
White stretches of sand, filled with science's strange lore,
Above me the clouds piled graceful and white,
Where at evening the moon sails by like a kite;
And when later its radiance has grown a bit pale,
A sky full of stars follows fast in its trail.
Such beauties as these leave no place for unrest;
I do what I find with pleasure and zest.

My thoughts are of things far too sacred to tell;
Of highest ideals inspired at Cavell.
Like the prince, I want to grow strong, straight and tall;
To have stars, flowers and birds my friends at call.
My Band of the Blue Flower let me follow always,
Finding beauty and joy in useful days,
And say in the evening, as my story is told,
Truly this day I have found the Heart of Gold.

—By a Girl Reserve

THERE'S another view of the question,
Whatever the course we decide;
There's a double life in just living,
If we're seeing the other side.

There's another side to our city,
For we never can know all the strife
That is felt in the hearts of those people
Who are living a different life.

When we seek for the side that is distant,
And offer our services too,
There's even a new side of living,
And we find the new life is the true.

When we've lifted the mist from the rainbow,
In *that* side of life we'll abide;
For when we have entered the Garden of Dreams,
We'll be "seeing the other side."

—*By a Girl Reserve, after visiting a Settlement House*

OUR flag is what we make it, nothing more.
It swings before our eyes as a bright gleam of color,
A pictured suggestion of that great thing which is our nation.
The Stars and Stripes are made of our dreams and of our labors;
For us they are bright with cheer, brilliant with courage, firm with faith, because we have made them so out of our hearts. We are all making the flag.

—From a flag ceremonial

EVERYWHERE, always, in sunshine and shadow, in joy, in disappointment, in success, in defeat, we, the Girl Reserves, follow the Gleam.

If once we fall, we rise to face the light; if once we fail, we fight again to win; we cannot be lonely, we stand together; from North to farthest South, from East to distant West, ours is the surest Quest—

We know the One we follow.

—The Girl Reserve Quest

"WE girls are glad that today we are to toast our American sister, the colored girl. The girl who has not had the opportunities we have, who desires the same educational, economic, and religious advantages we have, who has faced snubs, jeers, and unfair criticism, but who has had so little. What little she has, has been acquired with utmost courage, a courage which has had to carry her through criticism, through lack of encouragement at home, and through difficulties in fulfilling her vocation after training. During all this she has had to struggle to keep her self-respect and confidence. Another trait we admire in our colored sister is her patience: patience with treatment we would resent, with unkindnesses which we might not accept, with restrictions of which we know nothing, and with hurts which we ourselves unconsciously cause. Our part as Girl Reserves is to overcome prejudice in our hearts, and to believe in her possibilities to become a fine representative of the American Girl."

—By a Girl Reserve at a mid-year high school conference banquet

I AM the cheapest thing in the world. With me men have felt within them the power to move mountains, to fly the air as birds, to gain the wealth of Crœsus. I am the secret of happiness. Without me the years are but a menace, old age a tragedy.

I offer myself to you, and you do not heed. I bide my time. Tomorrow you will come begging, but I shall turn aside. I cannot—I will not—be ignored.

I am the sunlight of the day, the star-dotted heaven of the night. I hold your future in the hollow of my hand. I can make of you what I will. I am the door of opportunity, the open road to the fairyland of dreams.

I am the most important thing in the world, the one thing without which all else is impossible. You ask me who I am and I shall tell you—

I am GOOD HEALTH.

—*Author unknown*

I LOVE the whizzing sound of a tennis racquet as it cuts the air; the holiness behind a baby's eyes; the soft moment of expectancy before a soloist sings; the tantalizing lure of unopened packages; the awkwardness of growing boys; crisp coolness of a summer dawn; the thrill of finding a poem which expresses what one feels; and, when one is hungry, the keen joy of that first bite! The color of a winter sky at night; the first enthusiasm for a splendid plan; the grace of slim fingers in gold hair; the ambience of weariness; the shock of morning dips; the quick, involuntary breath one takes at the silver dart of shooting stars.

—By a Girl Reserve

Slow-moving shadows of white clouds
Sailing on the side of a mountain;
Deep silences of fairy woods at night;
A tall stately shadow of a castle
Reflected in a silver river;
Soft little shadows of butterflies—and
The quaint shadow of a dream!

—By a Girl Reserve

I OPEN my eyes
And look out of the window.
It is dark.
Could it be so very early
That the sun is still hiding?
I wait a while,
Then I hear sounds,
Drops of rain on the pavements. . . .
I am ready to work.
I look over my silk,
Dark green, deep purple, black.
Oh, what colors to run
By the sickly electric light!
I look at my color order,
I am ahead on all dark colors.
Orchid, yellow, orange and pink;
A smile passes over my face.
If I can't have the sunshine,
I can have the rainbow.

—*Rose Saadi: "A Factory Rainbow"*
(written while at work in a silk mill)

IX

HOW GIRL RESERVES PLAN SERVICES OF WORSHIP

What is the purpose of worship? Why should the leader choose a central idea or theme for the service? What is the value of music? What is the value of prayer? What kind of flowers or decorations would help to create the atmosphere desired? Why should devotions be a part of your club's program?

I cannot understand Infinity,
Nor can I comprehend the reach of Time;
For I am not a wanderer through space,
But weary poet peddling weary rhyme.

I cannot live in boundless joy and love,
Nor can I chant the music of the spheres,
For I am fashioned of an earthly clay
And, melancholy, watch the fleeting years.

But I have heard a robin-song at dawn,
And I have seen a little cloud pass by,
And I have felt, as dusk was drawing near,
The plaintive pathos in a plover's cry.

And I have watched a sunset glowing bright
In rainbow splendor on a summer sky;
What need I else to feel of love divine?
What need I else to know that God is nigh?

"Certainty": Author unknown

WORSHIP affords a personal approach to God. It is the means by which one comes into his presence and enters into direct fellowship with Him. It is the way by which from time immemorial man has attempted to express himself to God in ways that he deemed appropriate and best. Girl Reserves need worship, not only to develop and strengthen in each one an attitude of unselfish service, thanksgiving and reverence, but to awaken a greater sense of group consciousness. For them worship may truly mean a search for fellowship, and out of the contagion of the group spirit comes a "lift" to life.

SOME SUGGESTIONS FOR PLANNING YOUR CLUB DEVOTIONS

THERE are many forms of worship from which Girl Reserves may choose. Some are essentially ritualistic and formal, others are very simple and informal. It is only necessary that the service should express a spirit of reverence, a feeling of unity, a sense of inspiration and power, and an interest in and desire for worth-while things.

A formal service generally consists of the following ritualistic elements: a processional, a call to worship, a unison prayer or prayer read or offered by the leader, a response after prayer, responsive scripture reading or a Psalm recited in unison, a short address, an offering, closing prayer, benediction and recessional.

A short, informal service of worship may consist of a hymn or two at the opening of the service, the recitation of a Psalm or some other memorized passage, prayer by the leader or by several girls who have been asked previously to have this share in the service, a short talk, and a closing hymn.

There has been considerable criticism of the use of ritual in services of worship, in that words are so often mumbled or

sung without consideration of their meaning, but all depends upon the spirit in which the individual enters into the service. The value of ritual is that it encourages concentration upon the service. There are fewer distracting elements, and one can give herself more completely to communion with God.

WAYS BY WHICH GIRLS MAY ENTER INTO THE SPIRIT OF WORSHIP

A well-ordered processional lends dignity to the service. The marching of the choir in processional brings a consciousness of unity and a readiness on the part of the group for participation in that which is to follow.

The call to worship aids in focusing wandering attention and in inducing the proper attitude for worship.

A unison prayer or a prayer read or offered by the leader awakens a feeling of unity and a spirit of reverence. The supreme group prayer is that called the Lord's Prayer—the one which Jesus taught his disciples. The leader might also read a prayer written by some great man or woman which will give the group an insight into the spiritual resources of a reverent Christian personality.

The response after prayer should be brief but significant. Its value lies in linking words and music in prayer and in coöperative petition. In essence the prayer response means: "Thou, God, art great and good. Hear us and grant our petition, for we pray together in great earnestness."

Unison or responsive scripture reading certainly adds to the understanding and beauty of the service, but it must be accompanied by a consciousness that the words read have deep significance. These words for many centuries have nourished and inspired, molded and guided the inner life of man.

Interpretation may take the form of a short address preceding a prayer, a hymn or an offering, thus interpreting the meaning of these acts of worship. A story is one of the most powerful means of interpretation. It revives memories, builds images and stimulates thought and emotion.

The closing prayer and benediction are essential in maintaining an atmosphere of reverence. A short prayer may be repeated in unison or a response and benediction may be sung by the choir.

The recessional is as important as the processional. If one is used, the other should be used. The recessional helps to bring ordered departure.

THE IMPORTANCE OF PRAYER

"Prayer," said the holy nun, Mechtild von Magdeburg, "draws the great God down into the little heart; it raises the hungry soul to God who holds all things."

Prayer is the heart of worship, a direct approach to God and a way of fellowship with Him. In its true meaning it is one of the great indispensables of rich and fruitful living. It is "a full life of friendship with God, of companionship with the Unseen." Prayer is an integral part of worship because not in solitude but in the company of others who have a like necessity do we most feel the communion with a higher power.

Understanding people have suggested that prayer may be adoration or praise of God, confession or acknowledgment of weakness, thanksgiving for all we have of good and for our many privileges, petition for fulfilment of our needs, intercession or prayer for others, and consecration or putting ourselves completely in the spirit of the love of God.

Study these elements and then write a prayer of your own. Make it beautiful, with beautiful words thoughtfully chosen. Let your prayer be clear and real. Just one line or one sentence

of reality is better than a long prayer of meaningless repetitions. Let your prayer be a seeking for comradeship and fellowship. Let it hold a sense of space, of beauty, of silence and of challenge.

MUSIC IN WORSHIP

Music is called the divine art because, far more than any other art, it has always been associated with religious services and the expression of devotional feelings. It was Martin Luther who assigned to music the importance it now has in our services of worship. He preached that next to religion it was the greatest moral agent.

Music which is full of dignity, rhythm and reverence is an important factor in any service of worship. It should contribute to the unity of the service, and both hymns and instrumental music should be selected for their development of the theme or central idea of the service.

An atmosphere of reverence may be created by having the pianist play softly while the girls are gathering, and during the service an instrumental number, either a violin or piano solo, will help to fulfil the desire to worship. Selections such as the Meditation from "Thaïs" and Handel's "Largo" call richly upon the imagination and generally interpret the theme in a most satisfactory way.

Hymns of course play as important a part in a service of worship as does instrumental music, and those which are selected should be familiar ones, so that all will join in the singing. In announcing the hymns it might be possible occasionally for the leader to give some account of how the hymn happened to be written or to tell something about the author or composer. They may also be interpreted by means of significant pictures, stories, scripture reading or dramatization.

All these devices are means of helping the girls to participate intelligently and feelingly in the service.

Processional—"Hymn of the Lights"

Father of lights, in whom there is no shadow,
Giver of every good and perfect gift!
Ere we depart we seek thy holy presence,
Gladly our hearts to Thee in praise we lift.
Glad for the cause that binds our lives together,
Through Thee united, worshiping as one;
Glad for the crowning gift that Thou hast given,
Sending, to light the world, thine only Son.

Light of the world, through whom we know the Father!
Pour out upon us thine abiding love,
That we may know its depth and height and splendor,
That heav'n may come to earth from heav'n above.
Thou art the Christ! To Thee we own allegiance,
May our devotion sweep from sea to sea.
Even as we, the gift from Thee receiving,
Joyfully minister that gift for Thee.

Invocation (*By Leader*)

Believe in God with all your heart,
And let his Spirit shine throughout your life.
Remember all his tender gifts—
Forgiveness for the wrongs you've done,
And comfort when your soul is sore and sad,
And hope when things seem dark and even lost,
And then He gives his tender understanding
To crown them all in a most perfect way;
It satisfies your dreams and heartfelt longings,
Such wondrous ways has God to show his love.

—*Marie Whiffen: "A Psalm of Friendship"*

Scripture Reading—The Friendship of Men of Old with God
(*By group in unison*)

Enoch lived . . . three hundred sixty and five years: and Enoch walked with God: and he was not; for God took him.

And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony that Moses wist not that the skin of his face shone white from his talking with God. And when Aaron and all the children of Israel saw Moses, they were afraid to come nigh him. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

Now after the death of Moses the Lord spake unto Joshua, Arise, go over the Jordan, thou and all this people, unto the land which I do give to the children of Israel; as I was with Moses, I will be with thee: I will not fail thee, nor forsake thee. Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.

Hymn—"Faith of Our Fathers"

Faith of our fathers! living still
In spite of dungeon, fire and sword:
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word:
Faith of our fathers, holy faith!
We will be true to Thee till death.

Our fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate
If they, like them, could die for Thee!
Faith of our fathers, holy faith!
We will be true to Thee till death.

Scripture Reading—The Challenge of Christ (*By someone in the group*)

Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself.

I have called you friends, for all things whatsoever I have learned of my Father, I have made known unto you.

A new commandment I give unto you, That ye love one another.

No greater love hath any man than this, that he lay down his life for his friend.

Love your enemies, bless them that curse you, do good to them that hate you and pray for them that spitefully use you. Forgive men their trespasses.

Ye are my friends if ye do the things which I command you.

Prayer of Meditation (*Led by Leader, who suggests at intervals: "Our Father, forgive us"*)

Let us call to mind our friendships in God's presence:

If we seek to be loved rather than to love, to be ministered unto rather than to minister,

Our Father, forgive us.

If we are content with superficial relations and do not give ourselves to those whom God has given to us in friendship,

Our Father, forgive us.

If we are not loyal to those who love us, or careful in keeping our friendships in repair,

Our Father, forgive us.

If we are self-contained and not forth-going, if we are exclusive, confining our love to one or two,

Our Father, forgive us.

If the love of God is so little shed abroad in our hearts that we do not count among our friends any of different upbringing or interests or convictions from our own,

Our Father, forgive us.

Scripture Lesson—The Meaning of Friendship (*Read by someone in the group*) I Corinthians 13

Hymn—"Sunlight Is Gleaming"

Sunlight is gleaming from mountain height,
Earth's radiant loveliness thrills with her youth,
Moonlight shines over the water,
And Girl Reserves beckon to follow the truth.

Join now in brotherhood, spreading the gospel
That warfare and discord may cease;
Let us in humble devotion march forward
And follow our Christ, Prince of Peace.

Short Talk by the Leader—"Loyal to Friends" or "World Friendship"

Closing Prayer (*By Leader*)

Lighten our darkness, that we may see the longing spirits of our friends and, moving through them and all things beautiful, the spirit of Thee, the great Lover of Mankind. Then,

catching that glimpse of Thee, may we no more be satisfied until our lives are filled with one purpose—that of making ourselves and all the world friends of thine. AMEN.

Recessional—"In Christ There Is No East Nor West"

In Christ there is no East nor West,
In Him no South nor North,
But one great fellowship of love
Throughout the whole wide earth.

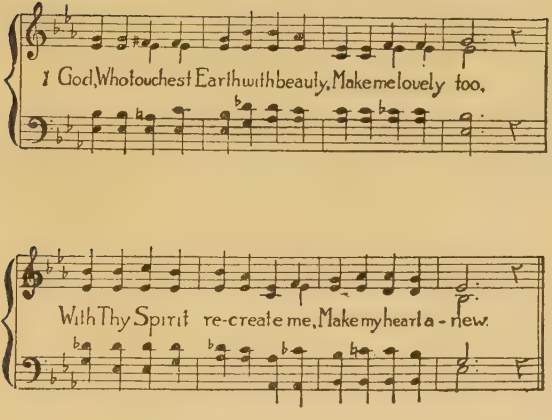
In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close-binding all mankind.

Join hands then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth.

Silent Prayer, followed by an Amen by the Choir

Camp Hymn



2.

Like Thy springs and running waters
Make me crystal pure.
Like Thy rocks of towering grandeur
Make me strong and sure.

3.

Like Thy dancing waves in sunlight
Make me glad and free,
Like the straightness of the pine trees
Let me upright be.

4.

Like the arching of the heavens
Lift my thoughts above,
Turn my dreams to noble action,—
Ministries of love.

5.

God, Who touchest Earth with beauty,
Make me lovely too,
Keep me ever, by Thy Spirit,
Pure, and strong and true.

Music by
James Edmund Jones.

Mary S. Edgar
Glen Bernard Camp

AN INTERNATIONAL WORSHIP SERVICE

This service is designed to show that the fundamental note running through all religions and creeds is the brotherhood of man. The fact that this idea is the basis of international good will should be stressed by the leader wherever possible in the development of the service, and the underlying points of likeness in the great world religions should be brought out. The age-old roads to God run more or less parallel, and to grasp this idea is surely a part of international understanding.

Processional—"The God of Abraham Praise." Ancient Hebrew Melody. (*The processional should enter after the audience has been seated.*)

Responsive Reading—From Jewish New Year Ritual.

Reader—O give thanks unto the Lord, for He is good,
Audience—For his loving kindness endureth forever.
Reader—O give thanks unto the God of gods,
Audience—For his loving kindness endureth forever.
Reader—To Him that by understanding made the heavens,
Audience—For his loving kindness endureth forever.
Reader—To Him that spread forth the earth above the waters,
Audience—For his loving kindness endureth forever.
Reader—To Him that made great lights,
Audience—For his loving kindness endureth forever.
Reader—The sun to rule by day,
Audience—For his loving kindness endureth forever.
Reader—The moon and stars to rule by night,
Audience—For his loving kindness endureth forever.
Reader—To Him who parted the Red Sea in sunder,
Audience—For his loving kindness endureth forever.
Reader—And made Israel to pass through the midst of it,
Audience—For his loving kindness endureth forever.
Reader—To Him who led his people through the wilderness,
Audience—For his loving kindness endureth forever.
Reader—Who remembered us in our low estate,
Audience—For his loving kindness endureth forever.

Reader—And hath released us from our adversaries,

Audience—For his loving kindness endureth forever.

Reader—O give thanks unto the God of Heaven,

Audience—For his loving kindness endureth forever.

Reader—Happy are they that dwell in thy house; they will ever be praising Thee. Happy is this people, that is in such a case; happy is the people whose God is the Lord.

Violin—"Kol Nidre." Hebrew Ritual Melody

Buddhist Psalm. From the Japanese of Shonin

Seek refuge in the True Illumination. For the light of his wisdom is infinite. In all the worlds there is nothing on which his light shines not.

Take refuge in the Light universal. As the Light of his deliverance is boundless, he who is in it is freed from the lie of affirmation or denial.

Take refuge in the mighty Consoler. Wheresoever his mercy shineth throughout all the worlds, men rejoice in its light.

His glory shineth forever and ever. Therefore He is called the Buddha of Everlasting Light.

Take refuge in Him who is Holiest of Holy. Sun and moon are lost in the ocean of his splendor.

Seek refuge in the almighty Spirit.

Reading from the Koran, Chapter I

In the Name of the most merciful God.

Praise be to God, the Lord of all creatures; the most merciful, the King of the Day of Judgment.

Thee do we worship, and of Thee do we beg assistance.

Direct us in the right way, in the way of those to whom Thou hast been gracious; not of those against whom Thou art incensed or of those who go astray.

Prayer, by Leader

O my God! Keep my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb; yea, let my soul be to all as the dust.

Open my heart to thy law, and let my heart pursue thy commandments. Let the words of my mouth and the meditation of my heart be acceptable before Thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may He make peace for us and for all Israel, and say ye, Amen.
And as for me, may my prayer unto Thee, O Lord, be in acceptable time.

Reader and Audience

Hear, O Israel: the Lord our God, the Lord is One.
One is our God, great is our Lord; holy is his Name.

Hymn—"Corde Natus." Early Christian Hymn

Corde natus ex parentis,
Ante mundi exordium,
Alpha et O connominatus,
Ipse fons et clausula
Omnium quae sunt, fuerunt
Quaeque post futura sunt
Saeculorum saeculis.

Responsive Reading—The Beatitudes

Hymn—"Conquering Kings." Early French Hymn

Conquering kings their titles take
From the foes they captive make;
Jesus, by a nobler deed,
From the thousands He hath freed.

Yes; none other Name is given
Unto mortals under heaven
Which can make the dead arise
And exalt them to the skies.

Jesus, who dost condescend
To be called the sinner's Friend,
Hear us as to Thee we pray,
Glorying in thy Name today.

Short Talk by the Leader

[This may be as simple or as extended as the leader cares to make it. The one thought necessary to the effectiveness of the program is that of underlying spiritual unity among the races of the world. This may be brought out historically, by tracing the world religions back to their beginnings and showing their essential similarity. Another method would be to describe the teachings of the various religions in regard to one special idea, such as one's duty toward one's neighbor.]

Two Negro Spirituals (*Book of American Negro Spirituals*)

Nobody Knows
Peter, Ring Them Bells

Benediction—The Lord Bless Thee and Keep Thee (*Numbers 6: 24-26*)

Suggested Readings

For general reference, see the Encyclopedia Britannica, article on religion. H. G. Wells' "Outline of History" has especially fine chapters on both Buddhism and Christianity. A concise handbook on comparative religions is Dr. Robert Humes' "The World's Living Religions," published by Charles Scribner's Sons.

Music

Conquering Kings; Corde Natus; The God of Abraham Praise. Institute Hymnal. Ives & Woodman. H. W. Gray & Co., 159 E. 48th St., New York. Price $1.00.

Kol Nidre. J. & J. Kammon, 305 Roebling St., Brooklyn, N. Y. Price 20 cents.

Nobody Knows; Peter, Ring Them Bells. Book of American Negro Spirituals. Viking Press, 30 Irving Place, New York. Price $3.50.

—Educational Department, League of Nations Non-Partisan Association, Inc., by permission

Leader—For Thee, Thine own Self, who art the Spirit of Eternal Youth,

Response—*God of all, we thank Thee.*

For thy boundless gifts of life, with all its richness and beauty, freedom and joy,

God of all, we thank Thee.

For the spirit of adventure Thou hast put in our hearts; for the wanting to do and to dare,

God of all, we thank Thee.

For friends and family to love and be loved by,

God of all, we thank Thee.

For a vision of the glory of the years to come, when all the earth shall be a friendly company,

God of all, we thank Thee.

O God, Thou art in us and we in Thee; give us the courage and strength to be true to the best in ourselves and so to be true to Thee,

God of all, we pray Thee.

Save us from being so immersed in the sensation of living that we miss the joy of life,

God of all, we pray Thee.

Make us earnest in purpose and ready for responsibility; give us a keen sense of fair play and a hatred of wrong; keep us unflinchingly loyal to our ideals,

God of all, we pray Thee.

Free us from all pettiness in our friendships, and keep us from careless acts and words that may hurt those with whom we mingle. May the innate friendliness in our heart reach out to the innate friendliness in the heart of everyone we meet,

God of all, we pray Thee.

Unite us in a spirit of understanding with Youth everywhere,

God of all, we pray Thee.

The years stretch out before us, O God, and beckon us on. We go dauntless, friendly hearted and free. Fill us, as we face forward, with an unquenchable desire for the comradeship of Jesus Christ, thy Son,

God of all, we pray Thee.

Written for a Girl Reserve conference by Agnes Rix Kidder

GIRL RESERVE LITANY OF THANKS

1. For the year that came from Thee,
   Hours that entered silently,
   Fashioned so exquisitely,
   God of all, we thank Thee.

2. Year remembered for its friends,
   Coin eternal heaven lends,
   Wondering the glad heart spends,
   God of all, we thank Thee.

3. Unforgotten sky and hills,
   Little road that sunlight fills,
   Joy that loveliness fulfils,
   God of all, we thank Thee.

4. Wonder in the common street,
   Worn by passing, weary feet,
   Silent tumult in each heartbeat,
   God of all, we thank Thee.

5. Gift of music, harmonies,
   Beauty thought in melodies,
   Wak'ning inner memories,
   God of all, we thank Thee.

6. Builders of our city tall,
Hearing in their work thy call,
Dreaming dreams of life for all,
God of all, we thank Thee.

7. Human love that frees from greed,
Lessening all human need,
Showing Thee in daily deed,
God of all, we thank Thee.

Tune: Gower's Litany

Written for a Girl Reserve Thanksgiving vesper service by Abbie Graham

FOR CLUB DEVOTIONS AND YOUR OWN QUIET HOUR

Friends with Life,	Anne C. E. Allinson
Meaning of Prayer,	Harry Emerson Fosdick
Twelve Tests of Character,	Harry Emerson Fosdick
The Christian Adventure,	A. Herbert Gray
Nature Sermons,	Charles Jefferson
Pictures That Preach,	Charles N. Pace
The Hymn as Literature,	J. B. Reeves
Beauty in Religion,	A. Maude Royden
Girls' Book of Prayers,	Margaret Slattery
Beside our Camp-Fires,*	Suzanne Weddell
Girl's Every Day Book*	
The Girls' Year Book*	

* The Womans Press.

X

HOW GIRL RESERVES ARRANGE CEREMONIALS

What kinds of ceremonials, besides Girl Reserve ceremonials, have you observed or taken part in? Is there any one kind of ceremonial which you especially like?

Has a ceremonial ever given you anything to think about in connection with life, or did it just make you feel good while it lasted and for a little while afterward? Do you think that girls really carry out the ideals expressed in ceremonials in their daily activities?

They have burned to Thee many tapers in many temples;
I burn to Thee the taper of my heart.
They have sought Thee at many altars, they have carried lights to find Thee;
I find Thee in the white fire of my heart.
They have gone forth restlessly, forging many shapes, images where they seek Thee, idols of deed and thought;
Thou art the fire of my deeds, Thou art the white flame of my dreams.

—*Jessie E. Sampter: "A Psalm"*

WHEN Girl Reserves feel that they want to welcome new girls to camp, to install officers in their club, to reconsecrate both new and old members to the club purpose, to build a fire in a beautiful way, or to honor Christ in a service of worship, they hold a ceremonial. Some

of these ceremonials are extremely formal and correct in every detail; others are very informal and intimate. But whatever form they may assume, they seek to interpret some abstract quality which may be made concrete in a girl's life, and to express, as Abbie Graham says, "a spiritual obeisance to the created beauty of the world."

Girl Reserve ceremonials may:

Interpret an idea or purpose to make girls "earnest in purpose."

Create beauty for beauty's sake to help them to "see the beautiful."

Provide an emotional experience which is self-releasing to help them to be "sincere at all times."

Produce thoughtfulness to make them "eager for knowledge."

Unify a group to make them "loyal to friends."

Show how to do common things in an uncommon way to help them in "reaching toward the best" in creative activity.

Give an expression of a deep sense of worship and reverence to make them "reverent to God."

How Old Are Ceremonials?

Ceremonials are as old as the human race. In primitive groups the planting of the seed, the gathering of the harvest, accepting membership in the tribe or family, beseeching the gods for rain or favor for adventure, the celebration of a victory, all furnished occasion for ceremonials. For use on these occasions there was developed the symbolism of ritualistic music, dancing and drama, which was handed down from one generation to another.

Today, as in primitive times, all the forms of expression—poetry, music, art, ritual and symbolism—are used in making a ceremonial. These forms help to convey meanings which it is difficult to put into words, and to express one's highest ideals, aspirations and visions.

The Meaning of Symbols

Girl Reserves have introduced many symbols as aids to growing personalities. A tall, white, lighted candle may have been to you the first visible sign of the spirit of the Young Women's Christian Association; the girls standing in a circle with their lighted candles may have pictured your club; or you may have lighted your gold candle of service at the red flame of Health, the blue flame of Knowledge and the white flame of Spirit. You may have chosen ships with their sense of adventure to symbolize your "travel forward," as did the Girl Reserves who wrote:

> In our ships we are sailing to regions unknown,
> We are seeking for treasures untold,
> But with courage unfailing we are journeying on,
> We will never lose sight of our goal.

Candles, flowers, greens, fire, trees, are among the many symbolic devices which Girl Reserves use in developing a ceremonial. Candles are a symbol of the Source of all light; flowers are a symbol of faith, trust, happiness, friendship; greens are a symbol of growth and endurance; fire is a symbol of light, warmth, joy and friendship; trees are a symbol of tenacity, helpfulness, hospitality.

These objects all make an appeal to the senses of sound, sight, touch and smell. Their symbolic meaning may be interpreted in any way that will mean the most to the purpose of the ceremonial, but it is their underlying significance, their inward meaning, that must be continually borne in mind.

As Richard C. Cabot says in "What Men Live By": "A symbol which does its work must awaken us to the invisible. If we love the flag, it is not merely because its image falls on the retina, but because we see in it much that is invisible. We see the history of our country as we know it and love it, the beauty which we believe is characteristic of America, the national

energy and inventiveness of which we are proud. In moments of enthusiasm for the flag these hopes and memories surge up and rush across the surface of consciousness like the picture in a cinematograph. It is because we see invisible facts that any symbol becomes for us pregnant with meaning."

SUGGESTIONS FOR A DISCUSSION WHICH SHALL DEVELOP A PARTICULAR KIND OF CEREMONIAL

Why are you going to have a recognition ceremonial?

Suggested answers:

That new girls may be brought into the club in such a way that they will more truly understand its purpose and spirit.

That new members may gain a greater desire, as individual girls, to try to live in the finest possible way.

That new members may be able to enter fundamentally into the fellowship of Girl Reserves.

That new members may feel themselves responsible for sharing the work of the club.

What kind of a ceremonial do you want to have? A candle ceremonial, a fire-lighting ceremonial, or a ceremonial with flowers? Are there ceremonials which you have read or ceremonials which you have seen from which you can gather ideas for this ceremonial?

Which songs, what scripture readings or poems best express the ideas you wish girls to get through this ceremonial? Would it help to have a girl or an adviser give a short talk on the meaning of the symbols you are using, such as the light of the candle or camp-fire, the symbolic meaning of the flowers or of the blue triangle and circle?

In arranging a ceremonial remember the importance of the following:

Decide on the purpose or central idea of the ceremonial.

Develop the ceremonial so that this central idea is made clear and simple.

Have those who are to participate in the ceremonial thoroughly understand their parts.

Plan carefully for entrances and exits and the opening and closing of the ceremonial.

Have all equipment, such as flags, chairs, matches, music, ready before the ceremonial starts.

Have the room well ventilated.

Create an æsthetic atmosphere by giving proper attention to the arrangement of chairs, to the music, to flowers, and to the lights.

These things have been observed during ceremonials. Criticise them.

Electric lights left burning during a candle ceremonial.

The pianist who forgot her music, or a pianist who played off key.

Safety-pins used to pin blue triangle emblems on girls who were being initiated.

Girls who had speaking parts chewing gum.

Songs sung which the girls did not know. Singing without any unity or leadership.

Coats, hats and school books littered about the club room.

Indecision and anxiety on the part of those responsible for the ceremonial, because they had not agreed upon how to close it.

Trifles make perfection, but perfection is no trifle.
—Michelangelo

WHAT GIRLS HAVE SAID ABOUT CEREMONIALS

"A CEREMONIAL seems to give me a longing for better things and the solemnity and reverence of it make me want to be a better and truer Girl Reserve."

"I like the freedom of camp-fire ceremonials, the quietness and bigness of the out-of-doors. They make me think of how much in the world can be done for others."

"Ceremonials seem to make a closer tie between my friends and me. They make life so much richer and more wonderful."

"I like ceremonials because of their beauty and inspiration. I like to compare our lives to the candles and how one candle is lighted by another, as in life."

"Ceremonials make me want to reach out for the finest things in life. They make me wonder just how I might be able to help other girls to experience all that I felt during a ceremonial."

"I like to think of the Girl Reserve Movement as a prism—a prism which the sun shines through, casting a beautiful rainbow into the dullness of a room. The prism itself stands for all the clubs. The sun is the spirit of the Girl Reserves—that intangible thing that makes Girl Reserve groups more than just clubs, that makes them inspiring and enduring. Of all the shafts of light that the prism radiates the most precious are those that symbolize our ceremonials."

CEREMONIALS GIRL RESERVES HAVE USED

FOR THE INSTALLATION OF OFFICERS IN A GIRLS' CLUB

The chairs are arranged in a circle, with a table at one side; members of the new cabinet are seated on one side, and members of the old cabinet on the other. Place lighted candles on the table in the form of a triangle. Provide each cabinet member with a candle.

Processional: "Hymn of the Lights." (*See the Girl Reserve Song Book.*)

During the singing of the first stanza the retiring president lights the candle of the vice-president, who in turn lights the candle of the secretary, and so on until all the candles held by old cabinet members are burning.

Scripture Reading: The Parable of the Talents. Matthew 25: 14-30.

Installation (*Conducted by the Girl Reserve secretary or the committee chairman or the club adviser, who addresses the group*): These lights burn brightly. You who have loyally served see in them the reflected radiance of those lights which you have tended in secret. You have taken upon yourselves the high purpose of the Girl Reserves—"to find and give the best" —and have given generously of your talents for its accomplishment.

Some have come to us for love and friendship and some have sought opportunity. Whatever the cause, each has willingly brought her gift to help us.

Some have come in eagerness, and those things which they have learned to do with their hands they have graciously taught for our use.

Some have come with vision, and have repainted pictures of love and service seen in daily living.

Some with courage have helped us to lower barriers of pride and misunderstanding, and in friendship to think more kindly of our neighbors.

Some, in love, have led us into the presence of Jesus Christ, "the true Light, even the Light which lighteth every man, coming into the world."

"For all who have brought hands with which to work,
For all who have brought minds that like to think on truth and beauty,

For all who have brought hearts filled with hope, stout hearts to drive live minds, live minds to guide strong hands in service for Jesus Christ among our fellow men,
For all these gifts which have made our world brighter,
We thank Thee, Lord. AMEN."

As we give to you the symbols of your offices, we light your candles, believing that you will continue to pass on your gifts to others and to shed a pure, white light into the hearts and lives of all that you may meet. Keep your lights burning and steady, for many will turn to you as guides in a fellowship of love and service.

Speech of Retiring President.

Each officer speaks in her turn, lights the candle of her successor, and then exchanges seats with her.

Retiring Vice-President (*Giving list of membership to new vice-president*): To you as vice-president falls the privilege of working out the democratic ideals of the Girl Reserves, for as chairman of the Membership Committee you will foster the spirit of friendliness in the club, help to make our school stand for democracy, and show by your example that "love never faileth." It is my pleasure to give to you the list of our membership, trusting that under your leadership it may be extended and our purpose more fully realized.

Secretary (*Giving over secretary's book*): To you, my successor, I give this book, the minutes and reports of our club. Keep them safely, that our records may always remain unbroken. The keeper of records has ever been held in high esteem. Be worthy of the trust that has been placed in you.

Treasurer (*Giving over treasurer's book and money*): The keeper of the treasury cares for something more precious than gold—the faith of friends. To you, my successor, I intrust the funds of our club, with a statement of our finances and respon-

sibilities. Guard them safely, that they may be spent in the service which we would render. Make the girls of the ——— high school club realize the joy of cheerful giving.

Service Chairman (*Giving the blue star, which is an emblem of service*) : To you, as chairman of the Service Committee, giving you this emblem of service, I would commend the words of Jesus Christ: "Whosoever would be first among you, shall be servant of all." By your influence may you teach other girls of our school the joy of service; may they be brought to realize as never before the blessedness of living for others.

Social Chairman (*Giving flowers*) : To you, as chairman of the Social Committee, I give the joy and the responsibility of providing for the girls of ——— wholesome, attractive good times. May you never let the high school Girl Reserve club lack an outlet for a happy, enthusiastic spirit, and may the good times which you plan make all the girls of ——— better friends and truer comrades.

Program Chairman (*Giving Bible or a loose-leaf notebook full of program suggestions collected by former committee members*) : There is no more responsible place than yours. To stir the imagination, to stimulate the mind, to rouse the will, and to stir the heart are no small tasks. These are yours in the planning of programs. Understanding that your experience will measure the reality of your programs, live truly that you may plan wisely.

Speech of Incoming President.

Charge to New Officers (*Closing with the purpose of the club, repeated by all*).

Prayer of Consecration (*By the adviser or Girl Reserve secretary*).

Recessional: "Follow the Gleam." (*See Song Book of the Y.W.C.A.*)

A Recognition Service for High School Girl Reserves

President, standing, with chief adviser and Girl Reserve secretary at her left and right, respectively. Cabinet seated in semicircle at either side. In large semicircle, facing the president, are seated all the members of the club, at a convenient space away from the committee chairmen. A tall white candle in a glass candlestick stands on a pedestal at the side of the president. A sufficient number of medium-sized white candles in glass candlesticks are placed on the floor in front of the members and officers to form a circle of light.

President (Keeper of the Light) : Members of the Girl Reserve Circle of Light, you know well the commission to bear high your candles of light, that other pilgrims along the Highway may see and become Seekers of the Light. The Herald of the Light has heeded well the commission and now comes before you with her message.

Membership Chairman (Herald of the Light, *bearing the candle which was in front of her and standing before the president*) : Most worthy Keeper of the Light, I heard your commission to go in search of lonely pilgrims and I gathered my fellow heralds for the task. When we lifted our eyes we saw afar off a group of wayfarers just beginning the journey on the Highway. They carried unlighted candles and held them low. We told them of our Circle of Light and gave each one a Blue Triangle as a base for her candle, knowing full well that one who places her candle upon the Blue Triangle may lift it high that all may see. I now present these wayfarers to you as Seekers of the Light.

Reads names of new members.

President (*To circle*) : What will you do with these Seekers of the Light?

One of the Circle: Keeper of the Light, I move that we accept these pilgrims as members of the Circle of Light of our club.

This is seconded by another member of the circle.

President (*After putting the motion, which is carried, turning to membership chairman*): Bring forward the Seekers of the Light, that they may touch their candles to the flame of the Association Spirit.

Membership chairman brings in new members from outside, all carrying small white candles on blue triangles. They come from the back by twos, enter the circle and take their position in front, facing the president.

Processional: "Hymn of the Lights."

President: Pilgrims on the Highway, you have seen the beacon light and have brought your darkened candles to be lighted at its flame. The flame is the Young Women's Christian Association spirit. Its warmth means friendship; its brightness, honor; its steady glow, purpose; and its radiance, faith. Those who light their candles at its flame strive never to let the warmth of friendship become chilled, the brightness of honor dulled, the steady glow of purpose flicker, or the radiance of faith dim. Are you ready so to light your candles? If so, lift them high.

Assent from new members by lifting candles.

President: Herald of the Light, lead forward the pilgrims, that they may take of the flame and so become members of the Circle of Light.

The herald leads them past the president, where the small candles are lighted, and the pilgrims take their place in a circle, within the Circle of Light, while the old members sing:

Everywhere, always, in sunshine and shadow,
In joy, disappointment, success or defeat,
We, the Girl Reserves, we, the Girl Reserves,
Follow the gleam, follow the gleam;

If once we fall, we rise to face the light,
If once we fail, we fight again to win;
We cannot be lonely, for we stand together,
We know the One we follow, Christ, the Lord.

For music see The Womans Press, *March,* 1927

President (*To new members*): You are now within the Circle of Light, placed within that we may foster you and cherish you through this year until, as your candles grow through interest, you may take your place in the large outer circle and in turn welcome other wayfarers upon the Highway into the place which you now have in our Girl Reserve club.

(*To all*): Will all members of the Circle of Light repeat together the purpose of the ——— high school club?

Circle of Light (*In unison*): The purpose of the Girl Reserve club is (*insert here the club purpose*).

The girls repeat the Girl Reserve Code, after which all unite in singing: "Gracious Spirit, Dwell with Me."

President (*Offering closing prayer*): Make us, dear Father God, true keepers of the light which has been given us today to bear aloft. May it never grow dim but grow in radiance because thy love shall constantly feed its flame. May it always lift our way and the ways of all we touch. In the name of Him in whom there is no darkness but only eternal light, we pray. AMEN.

PILGRIMS ON THE STARRY ROAD

We are the Pilgrims; Master, we will go
Always a little farther.

Characters:

Guide of the Pilgrims.

Guardian of the Light.

Bands of Pilgrims who seek one of the following shrines: Health, Happiness, Good Sportsmanship, Friendship, Service, Love, Beauty, Sincerity, Faith, Peace, Truth.

Guide of the Pilgrims: To strive to go adventuring along unknown paths; to seek to make real a dream; to find the meaning of that wondrously patterned thing called Life, these are desires which ever live in the heart of man. Ages ago great souls felt its urge and went forth on pilgrimages, each to the shrine of his ideal.

And today, all over the world, those in whom the vision dwells go forth in like manner, giving to the quest the added joy of fellowship. There may be difficulties to surmount to make the Pilgrim strong. But if he keeps burning, clear and bright, his soul's fire, his faith and hopes shall be undimmed.

Hark! I seem to hear a quiver in the air, as if such a band drew near to find the shrine of their pilgrimage.

Bands approach, singing "Pilgrims on the Starry Road." Tune: St. Bees.

Upward winds our starry way,
Seekers for the truth are we,
Maidens in whose hearts there burns
Longing for real liberty.

We will think and we will plan,
We will work and we will love,
Keeping bright our starry lamps
From the heavenly flame above.

Pilgrims on the starry road,
March we on to the abode
Of those Spirits, pure and high,
Who for Truth have dared to die.

Oh, Thou Ruler of the skies,
Fill our hearts with great emprise,
And through all the coming days
Guide us on our starry ways.

Each band of Pilgrims, in turn, approaches the Guide. The spokesman of the band announces the shrine to which they would travel. They receive colored candles from their advisers, one of whom tells the color symbolism. The Guide directs them to the Light. They pass over the hill with lighted candles.

Guardian of the Light: You have begun your pilgrimages to the shrines which you have chosen. You have lighted your tapers at the flame of the Young Women's Christian Association. Its warmth means friendship; its brightness, honor; its steady glow, purpose; and its radiance, faith. May the colors of the rainbow, in which your tapers have been dipped, blend in the pure white radiance of the Girl Reserve spirit. But this will be only as the gifts of each of you unite in all of you. And now as you go forward, the spirit of the Association goes with you, for you are a part of that fellowship of Girl Reserves, who would bring light and love and life to others.

Pilgrims sing "Gift Bringers"— Girl Reserve Song Book.

Prayer (*In unison*): Our Father God, we humbly beseech thy blessing on the pilgrimages begun this day. Help us to go forward with seeing eyes and understanding minds and spirits that reach out courageously to "lay hold on life." May we have the strength of thy comradeship. And may we stand ever ready to share with others the light that has been given to us today. We ask in the name of Him who is the true Guide of all pilgrims. AMEN.

Pilgrims march off, singing "Forward through the Ages"—Association Hymnal.

XI

THE CODE INTERPRETED THROUGH SCRIPTURE, HYMNS, STORIES, PICTURES, BIOGRAPHIES, POEMS

GRACIOUS IN MANNER

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.—Isaiah 52: 7.

Story from the New Testament. Jesus and the Children. Luke 18: 15-17.

Personality Study from the Old Testament. Abigail. I Samuel 25.

Hymn. Gracious Spirit, Dwell with Me. Association Hymnal.

Story. The Miraculous Pitcher (Baucis and Philemon). In Hawthorne's "Wonder Book."

Picture. Christ Blessing Little Children. Hoffman.

Biography. Alice Freeman Palmer. G. H. Palmer.

Poem

I have no word to tell you
The beauty of her face;
From her a wedding garment
Would win a grace.
And as the glow of moonrise
Will make the east divine,
Doth Soul, the radiant dweller,
Her face outshine.

—*Josephine Preston Peabody: "Beautiful"*

IMPARTIAL IN JUDGMENT

He lifted up Himself and said unto them, He that is without sin among you, let him first cast a stone at her.—John 8: 7.

Story from the New Testament. The Unmerciful Servant. Matthew 18: 21-35.

Personality Study from the Old Testament. Amos. Book of Amos.

Hymn. God Is Working His Purpose Out. Association Hymnal.

Story. The Three Weavers. Annie Fellows Johnston.

Picture. "Neither Do I Condemn Thee; Go and Sin No More." A. A. Anderson.

Biography. Twenty Years at Hull House. Jane Addams.

Poem

> In men whom men condemn as ill
> I find so much of goodness still,
> In men whom men pronounce divine
> I find so much of sin and blot
> I do not dare to draw a line
> Between the two, where God has not.
>
> —*Joaquin Miller*

READY FOR SERVICE

Then said I, Lo I come: in the volume of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart.—Psalms 40: 7-8.

Story from the New Testament. The Wise Builder. Luke 6: 47-49.

Personality Study from the Old Testament. Hiram. I Kings 5.

Hymn. When Thy Heart with Joy O'erflowing. Association Hymnal.

Story. The Desert. In Laura E. Richards's "Golden Windows."

Picture. The Gleaners. Millet.

Biography. Florence Nightingale, Angel of the Crimea. Laura E. Richards.

Poem

That best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love.

—*Wordsworth*

LOYAL TO FRIENDS

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.—Matthew 22 : 37-39.

Story from the New Testament. God's Gift of Love to Man. Luke 2 : 1-20.

Personality Study from the Old Testament. David and Jonathan. I Samuel 19 : 4.

Hymn. Love Divine, All Loves Excelling. Association Hymnal.

Story. Damon and Pythias. In Baldwin's "Fifty Famous Stories Retold."

Picture. Ruth and Naomi. Philip H. Calderon.

Biography. Edith Cavell. D. Anderson.

Poem

Love ever gives,
Forgives, outlives,
And ever stands
With open hands.
And while it lives,
It gives.
For this is love's prerogative,
To give and give and give.

—*John Oxenham*

REACHING TOWARD THE BEST

As the hart panteth after the water brooks so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God.—Psalms 42 : 1-2.

Story from the New Testament. The Sermon on the Mount. Matthew 5 : 3-12.

Personality Study from the Old Testament. Joseph. Genesis 37-50.

Hymn. Lead On, O King Eternal. Association Hymnal.

Story. Lantern Bearers. Robert Louis Stevenson.

Picture. Sir Galahad. Watts.

Biography. Grace Dodge: Merchant of Dreams. Abbie Graham.

Poem

> To guard my health and keep my body fair,
> That I may stronger be to do and dare.
> To keep my mind unsullied, pure and free,
> That truth and beauty may abide with me.
> To be a friend and prove from day to day
> Sincere and kind at home, at work, at play.
> To follow ever upward life's high quest,
> And find, through knowing God, my very best.
>
> —*Mary S. Edgar*

EARNEST IN PURPOSE

So teach us to number our days that we may apply our hearts unto wisdom.—Psalms 90 : 12.

Story from the New Testament. The Purpose of Paul. Philippians 3 : 1-14.

Personality Study from the Old Testament. Nehemiah. Book of Nehemiah.

Hymn. Follow the Gleam. Song Book of the Y.W.C.A.

Story. Our Lady's Tumbler. Philip H. Wicksteed.

Picture. Prayer in the Desert. Gerome.
Biography. Life of Madam Curie. In Spaull's "Women Peace Makers."
Poem

This thy child, a woman earnest-eyed,
Who wears thy gracious favors worthily,
Pledges her honest faith, her constant pride,
To live her life as one who holds in trust
God's gold to give again, who fearless must
Face the great days to be.

—*Sophie Jewett*

SEEING THE BEAUTIFUL

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. . . . They shall see the glory of the Lord and the excellency of our God.—Isaiah 35 : 1-3.

Story from the New Testament. Jesus' Insight into the Beauty of Nature. Matthew 6 : 26-30.
Personality Study from the Old Testament. Isaiah. Isaiah 1-20.
Hymn. Light of the World, We Hail Thee. Association Hymnal.
Story. The King's Jewel. In Henry van Dyke's "Unknown Quantity."
Picture. Song of the Lark. Jules Breton.
Biography. The Story of My Life. Helen Keller.
Poem

Into my heart's treasury
I slipped a coin,
That time cannot take,
Nor a thief purloin.

Oh! better than the minting
Of a gold-crowned king
Is the safe-kept memory
Of a lovely thing.

—*Sara Teasdale*

THE heart of him that hath understanding seeketh knowledge.—Proverbs 15 : 14.

Story from the New Testament. The People of Berea. Acts 17 : 10-12.

Personality Study from the Old Testament. Solomon. I Kings 3-6.

Hymn. Forward through the Ages in Unbroken Line. Association Hymnal.

Story. The Life of Mary Lyon. Ruth Bradford Gilchrist.

Picture. Christ and the Doctors. Hoffman.

Biography. A Boy's Life of Abraham Lincoln. Helen Nicolay.

Poem

Silent companions of the lonely hour,
Friends who can never alter or forsake,
Who for inconstant roving have no power
And all neglect, perforce, must calmly take.
Let me return to you, this turmoil ending,
Which worldly cares have in my spirit wrought,
And o'er your old familiar pages bending
Refresh my mind with many a tranquil thought.

Till, haply meeting there, from time to time,
Fancies, the audible echo of my own,
'Twill be like hearing in a foreign clime
My native language spoke in friendly tone,
And with a sort of welcome I shall dwell
On there, my unripe musings told so well.

—*Caroline Norton: "Books"*

REVERENT TO GOD

GIVE unto the Lord the glory due unto his Name; worship the Lord in the beauty of holiness.—Psalms 29 : 2.

Story from the New Testament. The Publican Who Prayed. Luke 18 : 10-14.
Personality Study from the Old Testament. Job. Book of Job.
Hymn. Lord of Might and Lord of Glory. Association Hymnal.
Story. Where Love Is, There Is God Also. Tolstoi.
Picture. Religion. C. S. Pearce.
Biography. Joan of Arc. Mark Twain.
Poem

> I need not shout my faith. Thrice eloquent
> Are quiet trees and the green listening sod;
> Hushed are the stars, whose power is never spent;
> The hills are mute—yet how they speak of God!
>
> —*Charles Hanson Towne: "Silence"*

VICTORIOUS OVER SELF

BUT they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—Isaiah 40 : 31.

Story from the New Testament. The Charge to the Laodiceans. Revelation 3 : 20-21.
Personality Study from the Old Testament. Moses. Books of Exodus and Numbers.
Hymn. Make Me a Captive, Lord. Association Hymnal.
Story. The First Christmas Tree. Eugene Field.
Picture. Christ and the Rich Young Man. Hoffman.
Biography. Everybody's St. Francis. Maurice Francis Egan.

Poem

God is my light and my salvation,
Whom shall I fear?
He is the strength of my life,
Of whom shall I be afraid?
When selfishness and sin unbidden fill
My thoughts, and I would fail,
He bids me trust, and lo! I must obey.
This thing I ask, O God, and this I seek—
To dwell within thy house forevermore,
And see thy beauty in the things of earth,
And in my days of sad distress be comforted.
Then will I sing of Thee, my God, praises of joy.

—*Marie Whiffen: "A Psalm of Victory"*

EVER DEPENDABLE

And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.—Isaiah 32:2.

Story from the New Testament. The Parable of the Talents. Matthew 25:14-30.

Personality Study from the Old Testament. Ruth. Book of Ruth.

Hymn. Fight the Good Fight with All Thy Might. Association Hymnal.

Story. The Jester's Sword. Annie Fellows Johnston.

Picture. The Wise and Foolish Virgins. Wainwright.

Biography. How I Found Livingstone (David Livingstone). H. M. Stanley.

Poem

Master Divine,
We bring to Thee the tasks of this day;
Above all, the great task of being
The girls Thou wouldst have us to be,
Of fulfilling thy ambitions for us.

SINCERE AT ALL TIMES

My little children, let us not love in word, neither in tongue; but in deed and in truth.—I John 3 : 18.

Story from the New Testament. The Boy Jesus in the Temple. Luke 2 : 41-52.

Personality Study from the Old Testament. Esther. Book of Esther.

Hymn. Battle Hymn of the Republic. Song Book of the Y.W.C.A.

Story. The Necklace. Guy de Maupassant.

Picture. The Christ. Hoffman.

Biography. Julia Ward Howe and the Woman Suffrage Movement. Florence Howe Hall.

Poem

Dear Lord,
Make me too brave to lie or be unkind;
Make me too understanding, too, to mind
The little hurts companions give, and friends,
The careless hurts that no one quite intends.
Make me too thoughtful to hurt others so.
Make me to know
The utmost hearts of those for whom I care.
May I forget
What ought to be forgotten, and recall,
Unfailing, all
That ought to be recalled, each kindly thing,
Forgetting what might sting.

—Mary Carolyn Davies

GIRL RESERVE BEATITUDES

Happy is the girl who is teachable, for she shall enter into the fullest possible living.

Happy is the girl who is truly sorry for wrong-doing, for she shall have strength to overcome.

Happy is the girl who is self-controlled, for to her belongs the whole earth.

Happy is the girl who is sympathetic, for sympathy and love will come back to her.

Happy is the girl whose dominating motive is unselfish love, for that is a mark of a follower of Jesus Christ.

Happy is the girl who makes it her aim to know God, for to her the Heavenly Father can reveal Himself.

Happy is the girl who is willing to be laughed at for what she knows is right, for she is worthy of the fullest life.

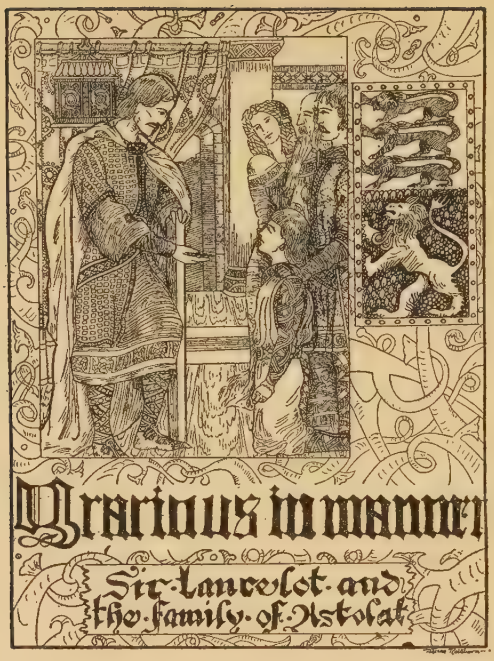
Happy is the girl who discovers that the way is hard, for hardships borne bravely unite her with all who have ever achieved.

The Beatitudes (Matt. 5 : 1-12) have been called the Portrait of Christ.

Does this portrait of a girl Christian reflect you?

Part Three

Guide-Posts for Organizing a Girl Reserve Club



Sometimes, O Father, it is hard for us to come to Thee. We feel that we must bow our heads, and then on bended knee we speak to Thee in voices low and sad.

We summon only serious thoughts, which seem more worthy of thy listening. We hush the laughter on our lips, we choose strange solemn words, and say in halting tones those things we feel that Thou wouldst have us say.

But, Father, in our hearts we know that this is not thy plan of prayer. Look down upon us. Listen to each word we speak in joy and fun and thoughtfulness to others. See us as we really are, and know our hearts. Bless us and give us confidence to be ourselves, in earnestness and trust. —Amen.

WHAT IT MEANS TO HAVE A HIGH SCHOOL GIRL RESERVE CLUB

THE Girl Reserve Movement favors the organization of self-governing clubs where girls may initiate and work out their own plans. Such clubs offer extraordinary opportunities "to learn to live by living." The keynote of a successful club is entrusting to its members responsibility for thinking and planning.

> "To be a Girl Reserve gives a high school girl a chance to live and act, in her school life, according to her highest standards and ideals. The girls, when banded together, feel strong and can assert a greater influence."
>
> "To personify the entire Girl Reserve organization, the individual member must be 'gracious in manner' to her sisters of every race, nationality and creed, irrespective of whether their tastes and inclinations coincide with her own. She must belong to no exclusive coterie."
>
> —*By Members of Girl Reserve Clubs*

In a Girl Reserve club there is developed in a girl an interest in health as something positive and dynamic, so that she may achieve her physical best; there is aroused in her an appreciation of beauty in all its forms—handicraft, music, dramatics, art, nature study; there is created in her a desire for a deeper understanding of God, so that she may assume her responsibility in working with Him.

I

WHAT IS A CLUB?

IN order to carry out a purpose and do interesting things together, Girl Reserves find that some kind of a working plan is essential. While there are many, many ways of organizing, certain things are fundamental and common to all kinds of club organization. Some of these fundamental things are:

- Membership
- Purpose
- Club name
- Dues and a plan for earning and spending money
- Time and place for meetings
- Elections
- Plan for organization
- Officers
- Committees
- Cabinet
- Constitution and by-laws
- Club advisers

MEMBERSHIP

We are the girls of world-wide fame,
Girl Reserves is our name.
Tall girls, short girls, fat girls, thin:
Y.W.C.A. takes us all in.

You don't need money,
And you don't need curls,
Anybody, everybody,
Just so you're girls.

MEMBERSHIP in the Girl Reserve Movement of the Young Women's Christian Association is open to any girl who wishes to try to carry out the purpose and spirit for which Girl Re-

serves exist, and to share active responsibility for the life of the club.

A high school club may vary in size from a small number in a church or school to several hundred members in a large high school. Each club may make its own plans for taking in members, so long as they are in keeping with the purpose of the Association. The national Girl Reserve Department does not believe that exclusiveness and selection of members according to the likes and prejudices of one group of girls are consistent with the purpose and spirit of the Young Women's Christian Association, of which the Girl Reserve Movement is a part.

You are invited to write the national Girl Reserve Department, 600 Lexington Avenue, New York, about this policy, if you do not think it is the wisest one to follow in your club.

A club usually has a Membership Committee whose responsibility it is to work with the whole club on all questions of membership.

Questions to Help to Decide Policies for Membership

How many members should a club have? Is there any reason for trying to have a maximum or minimum number?

What are the dangers of a very small membership made up of girls from one crowd or of one type?

What are the dangers of a very large membership? How may these dangers be avoided? Is a large membership necessarily the sign of a strong club?

Which is the best method of securing members? Which is the least good?

Personal invitations?

Asking girls to make application for membership?

Drives or campaigns for members?

Appealing by suggesting things in which girls are interested and showing them how this interest may be developed in a club?

What must a girl do to be counted a member?

Pay her dues?

Attend a certain number of meetings?

Attend a recognition ceremonial?

Sign a membership card?

Serve on a committee or take part in a program?

Which of these is the best basis for calling a girl a club member? Which is the least good?

PURPOSE

It is important that each member have a share in forming the Club Purpose. The discussion method is suggested as one way by which this may be accomplished. A small club can discuss all together, but if the club is of medium size or large, that is, if it consists of fifty to a hundred members, it will probably be wise to divide it.

Groups for discussion may be formed according to

Standing committees of the club.

Interest groups.

Alphabetical or other mechanical divisions.

The Membership Committee, with the Cabinet if desirable, is responsible for this discussion on the formulation of a club purpose. It may be one of the club's most vital discussions. Careful preparation is, therefore, advised.

Suggestions So That All May Share in Developing a Club Purpose

Read Part One in order to gain an understanding of the purpose and spirit of the Girl Reserve Movement. The following questions may then be asked:

Why did you want to join this club? Why do other girls want to become members? Why do some girls decidedly not care to join? (List all reasons given.)

Is there something that you have always wanted to do which this club can make possible for you? Is this true of other girls who are not in the club now, but who would like to join if they could get what they wanted? (List as many as possible of the things girls want.)

What would you like most to do in the next three months?

Can this club have a place in the social life of the school or church? Are there issues or problems in the school on which your club could help to form public opinion? (For example, school cliques, politics in school elections, indifferent attitude toward studying.)

Has your daily life the kind of activity which will make you grow in "life abundant"? Do you choose your activities so that they include proportionate interests in work, play, fellowship and worship?

Do the choices of your daily activity follow any one of these fundamental interests to the exclusion of others? Is there under-emphasis of any one? Is there any way in which the club can help to blend and balance a girl's choice among activities of work, play, fellowship and worship?

What are some of the particular ideals which, if put into practice, would help you and other girls in the club to grow in Christian character?

Suggested Procedure for Discussion of a Club Purpose

Determine in advance the method of dividing the club into groups, and determine the time and place of meeting for each group.

Choose a discussion leader for each group—a girl or an adviser. Members of the Cabinet might be used as discussion leaders.

What would be the advantage in asking advisers to share actively in this discussion?

Arrange a meeting for the preparation of discussion leaders,

where they may agree upon the best plan for carrying out the discussion and may thoroughly understand the purpose of the discussion.

Choose a recorder or secretary for each group to take notes on the discussion. The chairman of the Membership Committee, or some other person who has been appointed, should collect all the findings (or notes) after the discussion.

After the discussion the Membership Committee with its adviser and with the help of the Cabinet, if desirable, should formulate a club purpose which is a true expression of the desires of the club members.

What Should the Purpose Express?

Do you agree that after such a discussion it should be possible to write a purpose which will express the desires and interests of the girls in relation to their club?

Will such a statement of purpose naturally include the ideals of the Girl Reserve Movement and of the Young Women's Christian Association? If not, is it fair to begin with the actual interests the girls have and expect that their interests and activities will grow to be in sympathy with the national purpose and ideals?

In other words, is it possible to begin with a purpose which all the girls in the club can understand and agree to try to carry out in their own lives, and gradually grow into a higher, finer purpose?

Do you approve of the suggestion that the purpose of the club be discussed thoroughly at least once a year?

Is it conceivable that a club purpose might be rewritten every spring or fall?

CLUB NAME

In the United States, "Girl Reserve" is the name applied to all Y.W.C.A. teen-age girls (junior high school, senior high

school and younger employed girls). In addition to the name High School Girl Reserves, or Student Girl Reserves, a name of particular significance may be chosen. Greek letter names or names belonging to boys' organizations, such as Hi-Y, are not wise. They often cause confusion, because such names are usually identified with secret societies or with a national boys' movement.

Questions for Consideration Before Choosing a Name

Why do you want a name, in addition to Girl Reserve? What ideas about your club can a name suggest? Should there be any relation between the purpose of your club and its name?

Are there any women leaders whom you admire for their achievements and spirit in such fields as social service, religion, world peace, literature and so forth? Does the life of one of these women offer an idea for the name of your club?

CLUB DUES

Club dues should be within the means of all club members. Fifty cents a year is suggested as a possible sum.

High school clubs which are part of a local Association—rural, town or city—should consult with the Association's Membership Committee to ascertain the policy for membership of high school girls in that Association.

When all Girl Reserves are considered members of the local Association without payment to it of a special fee, the club as a whole shares a certain amount of its dues or income by making a club contribution to the work of the local Association.

Questions Concerning Club Dues

How much money will be needed by the club? For what?

What proportion can be raised by dues? By contributions? By money-raising events?

How shall dues be paid? By the month, semester, or year?

Should there be some plan for dealing with members who are delinquent in paying their dues?

CLUB MEETINGS

The Cabinet and chief adviser of the club should plan together the outlines of the meetings, carefully considering the emphases for the year. The Program Committee is responsible for carrying out the programs and giving them variety enough to hold the interest of the girls.

Time

Each club must determine how often it wishes to meet. In general, high school clubs find it difficult to hold a weekly meeting for which club programs must be planned. Experience shows that usually it is not possible to plan four really interesting club meetings a month. The club, as a whole, meets on an average of every other week. Committees, Cabinet, interest groups, may meet on alternate weeks.

Questions to help to determine the time

Is once a week too often to get together?

On what day shall the club meet? What points are in favor of Tuesday, Friday or Saturday? Other days? What objections to Friday, Saturday and so on?

How much time is needed for a general club meeting? For committee meetings? For cabinet meetings?

Place

Clubs may meet at the Y.W.C.A., in a school, church, community house or someone's home.

Questions to help to determine the place

What kind of a place do you want for regular club meetings?

What kind of things will you be doing at club meetings?

Will you need space for games? Will you need a piano, a kitchenette, a stage?

Where can you find just the right place? How can you get permission to use it?

(The Girl Reserve Committee can give help in securing a proper meeting place. Ask them to help you.)

Ways to Insure a Successful Meeting

To insure a successful meeting it is necessary that it be planned in detail ahead of time, that it represent the wishes and desires of the girls, and that it be something which will help girls to "grow." To do this it should provide for:

Opening worship or a "song fest" which will make the girls feel the spirit of "togetherness."

Some activity, discussion or presentation which will do at least one of the following things: bring new knowledge; develop skill; build up good habits or attitudes; establish Christian standards which will be expressed in action.

Friendliness and recreation.

ELECTIONS

Election day should be a real "meeting day" with full attendance, good program and enthusiasm.

Names of nominees should be posted at least two weeks before election. If possible, there should be at least two nominees for each office.

If a Nominating Committee is used, it should be representative of all interests of the club. If the nominations are made from the floor, members making them may be encouraged to make nomination speeches.

Questions about Club Elections

What officers shall the club elect? What qualifications are necessary for these officers?

How shall officers be nominated? By a Nominating Committee? Directly from the floor? What are the advantages of each plan?

Is it ever advisable to use two methods at the same meeting? When?

How can interest and a full attendance be assured for the election meeting?

PLANS FOR ORGANIZATION

ORGANIZATION helps to make possible the "sharing of responsibility" by each girl in the club. The suggestions given here have been tried by high school groups and have worked satisfactorily. You may use any one of these plans or a combination of them, working out that one which will be most suitable to the size and needs of your club. There is no one plan which must be followed.

PLAN I

This plan is suggested for groups of approximately twenty-five to one hundred and fifty members. It provides for a Cabinet, committees and advisers.

The Cabinet consists of the following:

Officers elected to serve one year: President, Vice-President, Secretary, Treasurer.

Chairmen of standing committees, appointed by the president in consultation with club officers and an adviser, usually to serve one year. These committees are: Membership, Program, Social, Publicity, Finance, and Service. Other committees may be added, or any of those named may be omitted, according to the need for committees to carry on the activities of each club.

One chief adviser chosen in consultation with the Girl Reserve secretary and the chairman of the Girl Reserve Com-

mittee. There may be advisers for each standing committee who will also work with the Cabinet from time to time.

The Girl Reserve secretary.

PLAN II

This plan is similar to Plan I, but it is advised for use by clubs whose membership is less than twenty-five.

The Cabinet consists of the four officers, who may also serve as chairmen of the standing committees, as indicated:

President—chairman of Program Committee
Vice-President—chairman of Membership Committee
Secretary—chairman of Social Committee
Treasurer—chairman of Service Committee

The committees should include every member of the club.

PLAN III

This plan is advised for clubs with a very large membership. The membership is divided into sections, sometimes called Triangles. These smaller divisions may be formed according to school year, common interests, alphabet or some other mechanical plan.

There is a Cabinet similar to Plan I. In addition, each section has a chairman and secretary. Each chairman is a member of the Cabinet.

Each standing committee of the club includes members from each section.

Meetings of each section are held at regular intervals. Meetings of the entire club are held at least once each month.

There is an adviser for each of the sections and an adviser for the Cabinet.

PLAN IV

This plan may be used by a group of any size and is intended to give direction to program activities rather than to make the

entire organization plan of the club. So the major emphasis is put on the interesting things which club members choose to do. The membership is divided into interest groups, such as world friendship, dramatics, music and so forth, and the club organization is set to help in carrying out these interests.

Sometimes the interest groups are set up to support and carry through club interests or projects rather than individual interests. (See illustration of how a mother-and-daughter banquet was worked out, page 187.)

These interest groups may do the work of the regular Program Committee, or a Program Committee may be appointed in addition. Each group elects its own chairman and recorder. There should be a capable adviser for each group.

In addition to the separate meetings at which "hobby" interests are developed, the groups may hold joint meetings. The program which is presented may be planned by one or more of the groups.

It is generally necessary to have the four regular club officers. They work with the chairmen of each interest group, plus the chairmen of standing committees, and make up the Cabinet. The Cabinet should include at least one adviser and in most cases the Girl Reserve secretary.

Advantages of the Interest Group Plan

Every girl has a chance to participate actively throughout the year and emphasize her particular interest. "Girls learn to do by doing."

Each interest group has a chance to take charge of at least two programs for the entire club during the year and to contribute some part to many others.

The strain of work is taken from the shoulders of the few leading girls, and the responsibility is equalized among all the members.

The meetings of the entire club group are generally good,

because each one is the result of real interest on the part of the girls, who have had time on regular club days to get ready for their share of the program.

The girls become more enthusiastic about their Girl Reserve club. There is excellent attendance because each girl likes and looks forward to working at her particular interest. She also enjoys the general meetings where other girls share their interests.

The girls become better acquainted in the small groups than they ever would in larger ones.

Many girls have become quite skilful along the lines of their major interest.

Girls find new interests when they discover the interrelation of the different interest groups.

Disadvantages of the Interest Group Plan

Sometimes advisers or the Cabinet choose the interests and insist on the girls' following their suggestions. They fail to discover the girls' real interest.

Girls frequently want to change from one interest group to another because of a friend who has other interests. This makes it impossible to do continuous work or to get good results in any one group.

Competent advisers are desirable for every interest group. If a group working on a particular line such as dramatics has a poor adviser, the girls become dissatisfied and naturally lose their interest.

Many Y.W.C.A.'s and schools are without adequate facilities for having all the girls meet at the same time and do really active things. One club has solved this problem by having the interest groups hold their meetings all on the same day in different girls' homes.

Girls and advisers who are accustomed to having everything planned and organized for months in advance often find it hard

to change to the interest group plan because they are afraid the club will become disorganized. They lack the confidence to try a new plan.

Interests and Their Relation to Program

The Cabinet serves as a clearing house for all business matters and as the Program Committee for the club. It may choose a year's theme, though this is not necessary. One club chose as a theme "The Friendly Road." The girls of each group tried through their "interest" to add to a true spirit of friendship. This central idea helped the various groups to feel more unified.

The following interests have been the choices of girls in several clubs. These groups were always looking for things to do for the whole club and quite naturally assumed the responsibility for the club work that was in line with their interest. Thus no extra committees were needed.

Music. One music group called themselves the "Minstrels." They learned many new songs which they taught to the whole club. They tried to learn songs appropriate for the opening and closing of meetings and also for special programs of other groups. Many of the girls learned to lead songs, so that someone was always ready to lead appropriate songs at each club meeting.

History. The group interested in history took trips to places of historical interest in and around their city and compiled some interesting stories about what they had seen. They also conducted one trip for the entire club.

Sports. The sports group promoted interest in swimming, hiking, and tennis. They arranged matches for those who enjoyed tennis, and invited the club on an all-day hike.

Social responsibility. The group interested in service, or social responsibility as they chose to call it, visited such institutions as an orphanage, county hospital, day nursery and settlement

house. They also sponsored children's story-telling hours. "Good Citizens" was the name which they adopted.

Art. The art group was responsible for special posters, decorations and exhibit material. They assisted at banquets by planning the decorations and place-cards. On another occasion they invited the whole club to hear an interesting interior decorator speak. This group called themselves the "Artists."

Dramatics. In one club the girls interested in dramatics called themselves the "Players." They worked up skits and dramatizations of various kinds, including a Girl Reserve dramatization for a school assembly and for a luncheon at the Chamber of Commerce. They also gave a dramatic entertainment for the benefit of the conference fund.

Suggestions for Adapting Interests to Meet Club Program

If the club is quite small, all the girls might try being "artists" for a month or "players" or "naturalists" or joining in any other one interest for just a month at a time.

Some girls who are particularly talented along one line can teach the other girls in the group. This will be very helpful, especially when it is hard to find advisers.

Having a stated time during a semester when girls who wish may change groups will in most cases eliminate frequent and irregular changes from group to group.

This interest group plan may be used for part of the year only or to cover an important event. For instance, if a club is planning a pageant or banquet or conference, each girl may join a group of her own choice to work for this one event. In planning a mother-and-daughter banquet, for instance, the Cabinet would decide upon the date, place and general plan and would assign responsibilities to each interest group, as follows:

Artists—decorations and place-cards.
Minstrels—music.

Scribblers—writing the invitations and making the programs.

Players—a ceremonial.

Historians—mother-and-daughter stories of other lands, or the history and significance of Mother's Day.

Good Citizens—toasts or speeches.

Sports—banquet arrangements, with special responsibility for seating the guests and for clearing up after the party.

In planning the meetings each club will want to determine its own schedule. Some clubs have successfully followed the plan of having the separate groups meet every other week, with a general club meeting alternating. This would mean four meetings a month, two of separate groups all meeting on the same day, and two of the entire club. Cabinet meetings should be scheduled regularly, once or twice a month.

OFFICERS

PRESIDENT

The president presides at all formal meetings of the club and at meetings of the Cabinet. She keeps in touch with all members of the Cabinet and should aim to keep them working together without dissatisfaction or friction. This she will do, not by trying to make the girls like her and by securing their loyalty to her, but by being enthusiastic herself about the purpose and life of the club. Such loyalty and enthusiasm will be contagious to the cabinet members. The president is also ex-officio member of each committee, but she should never do the work of these committees.

What are the qualifications of a president? What kind of ideals, habits and abilities should a club president have?

Can a girl with "possibilities" develop the necessary characteristics and abilities during her term of office as president?

Is general popularity sufficient reason for nominating a girl?

Name some leader whom you admire. What are her outstanding characteristics? Are these characteristics ones which you believe would be helpful in a club president?

VICE-PRESIDENT

The vice-president has all the powers of the president and performs all duties of the president in her absence. She is also chairman of the Membership Committee.

What are the qualifications of a vice-president? What kind of spirit and ability does the chairman of the Membership Committee need?

Apply the questions suggested in considering the qualifications for the president.

SECRETARY

The secretary is responsible for keeping the records of club life and for carrying all general correspondence.

The records which are to be kept should include:

List of club members and their attendance.
Minutes of club and cabinet meetings.
Copy of constitution and club purpose.
Regular and special reports of committee chairmen.

The secretary may keep a club memory or scrap book of club events, with programs, membership cards, club songs, souvenirs of parties, hikes. Original poems, drawings and kodak illustrations will add interest to the book.

What are the qualifications of a secretary? In view of these considerations, what special ability does a club secretary need? Is it a good job for the most athletic member?

Suggestions for Keeping Minutes

There should be a special book in which minutes and other records are neatly kept. Minutes mean the report of each meeting.

Every motion should be recorded, whether lost or carried. Many details in reports are not necessary. Resolutions, if adopted, should be copied in full.

A vote by ballot should be recorded, showing the number of votes on each side.

Minutes should be written on the right-hand side of the page only, leaving the left for corrections or amendments. They must not criticise, either favorably or unfavorably.

TREASURER

The treasurer is responsible for all finances of the club, the collection of dues, the payment of all authorized bills, the keeping of accurate accounts.

If possible, the treasurer should deposit all money received in a bank and pay all bills by check. Money should always be handled in a businesslike way, and the treasurer's book should show a complete record of money received and money paid out.

Bills should be OK'd by the Cabinet and a financial report made at each cabinet meeting.

If money is paid out for which no bill is presented, the treasurer should make an informal voucher, that is, write on a card something like this: "Bought at the Five and Ten Cent Store decorations for social, September 25, 1927—$1.00." Such vouchers are receipted bills and should be filed with the canceled checks received monthly from the bank.

If it is impossible to deposit money in a bank, some arrangement can usually be made for the deposit of club money with the business secretary of the Y.W.C.A. or with the church or school office.

The treasurer is chairman of the Finance Committee.

What are the qualifications of a treasurer? Talk with the members of other organizations, both girl and grown-up. Compare your ideas of what you think a treasurer should be and do with what you learn.

II

WHAT IS COMMITTEE WORK?

THERE are two ways of using committees. One way is to organize them and then find things for them to do. The other way is to discover the work that needs to be done, the interesting activities that need to be carried out, and then to form committee groups to do these needed things. The second way is especially recommended.

The method of selecting committee members must be decided in each club. Committee members may be appointed by the president in consultation with the Cabinet or the girls may choose for themselves the committee that interests them most and on which they would like to serve.

Members of standing committees usually serve one school semester and then change to other committees. The chairman of a standing committee usually remains in office one year.

The size of committees must be determined in each club according to the number of members and the work to be done. It is desirable to have every member take an active part on some committee or in some special interest group.

Consider the following:

Can a committee be too large to function?

Can a committee be too small to have representative thinking?

Did you ever see a committee which was only a clique? How may this be prevented?

Would it be better to have permanent standing committees, or could the work be done just as well by temporary committees chosen from time to time for the various activities and projects of the club?

WHAT IS THE WORK OF THE MEMBERSHIP COMMITTEE?

The Membership Committee should be responsible for promoting a spirit of friendliness among the girls in the school as well as those in the club, for inviting and encouraging new girls to join the club, for keeping in touch with members, encouraging church and Sunday school attendance. It should also help the members to discover their club purpose, interpreting this purpose and the spirit of the Girl Reserve Movement to new members, and should be responsible for the recognition service which marks formal membership in the club (see page 156).

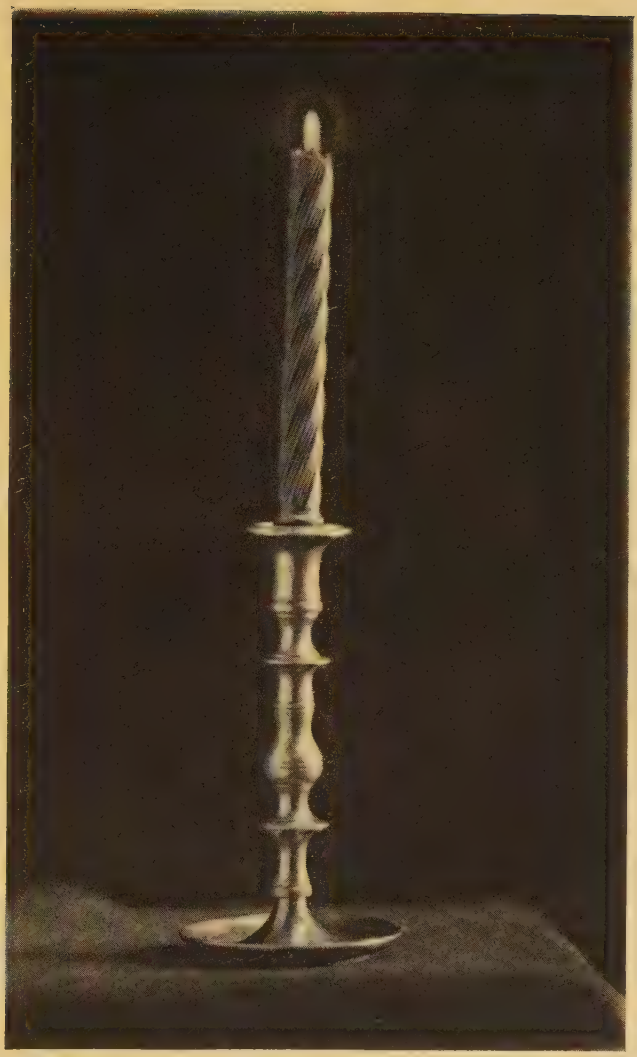
The Membership Committee works out membership policies, arranges for permanent records of the club membership, and chooses a representative to serve on the Association's Membership Committee or Council. Its main purpose is to interpret membership in its fullest sense.

SUGGESTED PROJECTS FOR THE MEMBERSHIP COMMITTEE

1. Study the purpose of the club to see that it is challenging and adequate. Rewrite, if necessary. Keep as simple as possible. Plan ways and means to keep the club purpose before the members. This can be done by incorporating it into opening devotions or in the closing ceremony. Cards with the club purpose printed on them might be put into the hands of each club member. Discussions on the meaning of the purpose might be arranged.

2. Study the constitution, to see that it is up to date and meaningful. Are your membership qualifications democratic and in line with Association ideals?

3. Plan a membership drive for the beginning of the school year. Many interesting devices can be used to stimulate friendly rivalry among teams—dolls climbing step-ladders,



"Now it is time to sit quiet, face to face with Thee, and to sing a dedication of life in this silent and overflowing leisure."

automobiles racing toward the finish line, thermometers with quicksilver indicating members gained by teams and so forth. The important thing to be kept in mind is not numbers but understanding interest. A successful Girl Reserve club is not necessarily that club which has a hundred per cent membership but the club which has all its members interested in actively carrying out its purpose.

4. Plan several jolly membership rallies or parties, in order to be sure that all the girls in the club are getting acquainted with each other.

5. Plan ways and means for keeping all members of the club interested and participating in all activities. Study the question of "friendliness" and find the way to carry out your ideal of friendship practically. The Membership Committee is in reality the Friendship Committee.

6. Carry out a "Big Sister" campaign in the fall. Find all the ways in which you can make life for the freshman more pleasant. Wear Girl Reserve uniform and act as guides, walking information bureaus, the first day or two of school. Over a period of several weeks see that the freshman finds new friends and adapts herself comfortably to the new and bewildering ways of school life. Such work may be done in coöperation with the Social Committee.

7. Study ceremonials. Why have them? What are they supposed to do for those participating? What elements are necessary for a good ceremonial? Write a "Friendship Ceremonial" in which the entire membership can participate.

WHAT IS THE WORK OF THE PROGRAM COMMITTEE?

The Program Committee is responsible, in coöperation with the Cabinet, for a general plan of the year's work. Such a plan would include inspiration, informative, service and social meetings which, in many cases, will be developed by discussion,

dramatization and demonstration. The committee thus acts as a clearing house for program work.

The Program Committee should also find out the interests of the club members and the kind of activities in which they are interested. Answers to questions, such as those given in the discussion on club purpose, should provide a concrete idea of the interests and desires of club members.

Determining Interests of Members

1. The Program Committee may work with the Membership Committee at the time of the discussion on club purpose, in order to secure information as to the interests of members. Should a separate discussion be held, the same plan and the same kind of questions may be used.

The findings of the various discussion groups, which have considered the reasons why girls join the club, should be carefully studied by the Program Committee. By this plan each girl has a chance to say what she thinks would be a good idea for a club activity or program.

2. A negative comment is often helpful. The committee might have girls list on the board all the things which they do not like.

3. After the club purpose has been decided upon, each committee of the club may meet separately to consider ways of carrying it out through its particular work. The Social Committee, for example, may discuss what it can do to help to fulfil the purpose of the club and what social activities can be carried out which will help to satisfy the social reasons for which girls have joined the club.

Then, at a cabinet meeting, the chairman of each committee reports the ideas of her committee. After considering all these reports the Cabinet refers the total result, with such suggestions as it has to make, to the Program Committee. The Program Committee then arranges all the material in a balanced program,

the goal of which is the club purpose, with each member through her group or committee having an active share in its fulfilment.

4. In determining the interests of members, some clubs divide their membership into groups, according to the number of special activities in which club members are particularly interested. For instance, fifteen girls may want to learn camp cookery; twenty are interested in folk songs and dances; thirteen want to have a discussion class; fourteen desire to learn the Red Cross life-saving test; and eighteen wish to do social service work at the neighborhood settlement.

Thus the club program will include these five activities which the girls carry out in their interest groups. The program at a monthly meeting of the entire club may consist of a demonstration by one or more of the groups. In such a plan an activity should be changed as soon as a group has exhausted its interesting possibilities, and a new interest should be discovered and developed.

The Program Committee should work with the Cabinet and club advisers to find which activities are of the greatest interest and which will mean real growth to the club members. To carry out these activities, each group will need an adviser, a place to meet, and materials to work with.

Putting a Program Across

A second responsibility of the Program Committee is to judge the success of a program. Use the following questions to study each program:

Did the girls like it? Were they enthusiastic? Did they have a good time?

Did the program or activity grow out of an interest, something the girls really wanted to do, or was it something put over by the Program Committee or advisers, because they thought the club ought to do it?

Did all the girls in the club have a chance to participate? Did they have a chance to do at least one new thing which they have never done before?

Did the program make it possible for each girl to go away with a feeling of accomplishment, of having learned something she never knew before? Was there developed in her a new idea or a new skill?

Did the program lead on from one activity to another?

Was it possible for girls to mix freely, to talk, to get acquainted with new girls, or at least to get better acquainted with those they knew?

Club Calendar

A third responsibility of the Program Committee is to arrange the club calendar for the year. This includes all annual events around which club activities are in any way planned. The following are only suggestive of certain annual events. Not all need be included in any one calendar.

- Fall membership meeting or rally
- Recognition service
- World's Week of Prayer, November
- Thanksgiving service
- Christmas festivals
- Association annual meeting
- Lincoln's or Washington's Birthday
- Easter
- Grace Dodge Day (May 21)
- Mother-and-daughter or father-and-daughter banquets
- Spring closing activities
- Summer conference or camp

A club calendar is not a club program but rather a framework on which a complete club program may be arranged. Sometimes a club program is made out for a year in advance on some such theme as "Explorers," "The Quest," "Builders." Other clubs prefer to make out a calendar of only annual events and then fill in the program details as they gradually evolve.

It is the work of the Program Committee to arrange the final program, whether it is made out for a year in advance or

whether it grows gradually from one interesting activity to another, based on certain annual and seasonal events included in the club calendar.

Throughout all its work the Program Committee should cooperate with every other club committee and should assign definite responsibilities for certain programs and meetings to each committee.

SOME QUESTIONS FOR THE PROGRAM COMMITTEE TO DISCUSS

Should the Program Committee ever have the entire responsibility for developing a club program? Should the Program Committee and Cabinet do it together?

What do you think of the suggestion of trying to include in the club programs the different interests of the girls? How can you carry out this idea in your club?

WHAT IS THE WORK OF THE SERVICE COMMITTEE?

The purpose of all service work in a club program is to train the members to understand the meaning of service and to find a practical application of this meaning through adequate and worthy pieces of work. So often the most effective service seems to be that which is afar off. The little things at home and in the community seem of slight value, when in reality they matter most and require more of the spirit of service. "Service in the large" is impossible until "service in the small" is understood.

The responsibilities of the Service Committee include the following:

1. To study the meaning of service and all it implies in the

giving of heart, hand and mind to existing needs—local, national and international.

2. To study the local school and community, to discover where needs are greatest.

3. To discover ways and means to meet these needs.

4. To take charge of all club service work, individual and group.

5. To work closely with the Finance Committee in raising money for special service projects.

6. To coöperate with the Program and Membership Committees.

Every girl should have an opportunity to share in the service work of the club. This can be done through the use of subcommittees and by frequently changing the personnel of these committees; by providing service work in which the club as a whole can share, such as packing baskets for the poor at Thanksgiving; and by providing service work which individuals may do, such as visiting a sick person or conducting a story hour for younger children at a neighborhood settlement.

SUGGESTED KINDS OF SERVICE

Community Service

Know thoroughly the needs of your own community along the lines of necessary welfare work.

Visit the hospitals, almshouses, old ladies' homes and orphanages to find out how the lives of folk there may be cheered and brightened through gifts, "song fests," presentation of skits, plays, pageants, parties, reading to individuals.

Provide clothes for some needy child for one year.

Establish a milk fund for undernourished children.

Raise a scholarship to make it possible for some boy or girl to attend high school.

Make candy and pop-corn balls for a Christmas tree for some needy Sunday school.

Pack and carry Christmas baskets for the poor. Ask the charity society to name a deserving family.

Provide Easter flowers for the lonely.

Purchase a picture for your club room or school.

Furnish a rest room for the school.

Give a May Day celebration for all the girls in the community.

Organize and sponsor a club in a hospital ward of children. Help them to elect officers and plan what they want to do. If they want to make scrapbooks, blue-prints, block prints, or play games, collect the materials for them. When they are having parties, take the fancy paper and let them make their own caps and favors. They may get even more pleasure from a club than do children who are well.

National Service

Be familiar with and understand the meaning of the Social Ideals of the Churches (see page 103). This is a statement of belief in the teachings of Jesus as essential to the practice of democracy, brotherhood and coöperation in industry.

Study child labor conditions in your town and state. What are your state child labor laws? Plan a bulletin board exhibit for school and church on questions of child labor. Write for information to the National Child Labor Committee, 215 Fourth Avenue, New York.

Give a child labor play for your club or school, inviting members of the Parent-Teacher Association to be your guests. Especially good are the plays, "The Birthday" and "The Other Side of the Bridge" (see page 102). The latter is written to show how more than a million child laborers are exploited.

Provide Christmas gifts for Indian children. One year 9,820 Indian children were made happy by gifts from Girl Reserves. Write to the Girl Reserve Department, 600 Lexington Avenue, New York, for assignments and suggestions.

Folklore and music of foreign-born and Negro peoples will

help girls to appreciate the culture of other nations and races. "Yelenka the Wise" (Womans Press) is a book of dramatized folk tales. "The Immigrant Portrayed in Biography and Story" (price 10 cents) may be ordered from The Foreign Language Information Service, 222 Fourth Avenue, New York.

World Service

Present a world friendship pageant to bring before your school and community the importance of world service.

Learn the work a secretary is doing with high school girls in another country. Help in the support of this work.

Make up a kodak letter from snapshots of your club and high school activities for girls in a foreign country. (See description, page 106.)

Also make a club scrapbook containing programs and bits to illustrate club activities for Girl Reserves in another country.

The *Literary Digest* is fine resource material for interesting girls in world affairs. The cartoons can be dramatized or reproduced in shadow pictures, and are highly entertaining as well as instructive. If they are accompanied by some of the sayings always found in this magazine, they make program material that is sure to take. The *World's Work* is good for this too.

QUESTIONS TO HELP IN DETERMINING THE NEED FOR A SERVICE COMMITTEE

Are there social service committees at school or in the churches on which Girl Reserves may work? If so, is there need for a special Girl Reserve Service Committee also? Might it be better to coöperate with school and church service committees?

What kind of service work is being done at school or in the church? Is there any field of service which is not being cared for which might become the special work of your club Service Committee?

WHAT IS THE WORK OF THE SOCIAL COMMITTEE?

The Social Committee should be responsible for the good times of the club, which should include indoor and outdoor activities. It plans for all parties, hikes and frolics. It initiates, when desirable, social events, such as teas, parties and receptions, which will help the girls to gain social poise. It studies the meaning of recreation and all that it implies, both quiet and active.

The Social Committee should also interpret to the club and to all the school principles of courtesy and friendliness, and help to set standards for all kinds of recreation. To accomplish this it is sometimes advisable to have sub-committees, such as:

Hostesses to serve at each club meeting.

A Committee on Standards to "review" all social or money-making events. The purpose of this review is to have all social affairs democratic rather than to have a few girls stand out; to make sure that girls are not overtaxed financially, or left out because they cannot afford it; to see that all skits or dramatizations are free from coarseness and crudity; to try to make each social event show the spirit of imagination, beauty and friendliness.

Girls have "tastes" for many different kinds of fun. Club recreation, therefore, should include a large variety. Some suggestions are:

Indoor games, music, skits, stories, charades, teas, costume parties, boy and girl parties, banquets.

Outdoor games, treasure hunts, observation hikes, camp-fire cooking, fire building, overnight hikes, week-end camping parties, trailing, star-gazing.

Books that will help you are:

"Games and Recreation in the Out-of-Doors," Charles Smith
"Ice Breakers and the Ice Breaker Herself,"* Edna Geister

* The Womans Press.

QUESTIONS FOR THE SOCIAL COMMITTEE TO DISCUSS

What kinds of play or fun can a club have that are different from the fun girls get other places?

Is all pleasure recreative? What is the relation of your club purpose to the club recreation?

Why do you consider fun necessary to the spirit of a club?

How does recreation relate to the work or the worship of the club?

Can there be recreation and fun in singing? Listening to music? To a story? To poems? In dramatizing or acting?

What kind of out-of-door recreation do the girls of your club like best? Can you plan some kind of out-of-door activity at least once a month for the girls who are interested?

WHAT IS THE WORK OF THE FINANCE COMMITTEE?

The Finance Committee assists the treasurer in the collection of dues, coöperates with other committees in money-making events and makes a budget with the help of the Cabinet.

Budget

The budget is an estimate of the amount of money needed and the amount which can probably be raised. Each cabinet member should work out with her committee an amount desirable for the year's work in her committee.

After consideration of these estimates, the total will represent the expenditure item of the budget. The Finance Committee determines how much of this can probably be raised by club dues and suggests ways of raising the balance that is needed. The total of these two estimates will represent the income in the budget.

A budget bears the same relation to the finances of a club that

a pattern does to a dress. Sometimes a budget has to be trimmed and changed to make the estimate of expenditures keep within the amount that can actually be raised.

SAMPLE BUDGET

Income		*Expenditures*	
Membership dues	$32.00	Social	
Sales	80.00	Freshman parties	$ 1.50
Soda water at school gatherings, $24.00		Hallowe'en party	1.00
Easter egg and candy sales, $20.00		Faculty tea	1.00
Rummage sales, $12.00		Installation	1.00
Christmas seals, $14.00		Club supper	1.50
P.T.A. cook books, $5.00			$ 6.00
Magazine subscriptions, $5.00		Service	
Individual Christmas gifts	12.50	Christmas gifts (Indian)	$12.50
		Japanese scholarship	2.25
		Community service	.80
			$15.55
		Membership	
		Poster material	$ 1.50
		Stationery	.50
		Postage	.25
		Membership Y.W.C.A.	16.00
			$18.25
		Miscellaneous	
		High School Annual page	$10.00
		Conference delegates	75.00
			$85.00
TOTAL INCOME	$124.50	TOTAL EXPENDITURE	$124.80
		Expenditure deficit	$ .30

QUESTIONS FOR THE FINANCE COMMITTEE TO DISCUSS

Why should ways of money-making be in keeping with the purpose and spirit of the Girl Reserve Movement?

Can there be any relation between money-raising events and the other regular program interests of the club? For example, one club has been working on hobbies for a semester; their chief money-raising event was a "hobby show." Another club has been greatly interested in folk songs and folk dances, as part of their world friendship project, and one of their money-making events was an entertainment based on folk music and dances.

MEASURING TESTS FOR RAISING MONEY

[These tests were worked out by the finance group at Estes Park Girl Reserve Conference, 1927.]

1. Does your method conform with state laws? For instance, some states prohibit unlicensed sale of ice cream.
2. Are the articles you sell or the method you use detrimental to yourselves or others?
3. Does the method you use undermine school management?
4. Do you see any responsibility to the school cafeteria, to merchants in the town, to other groups?
5. Does the method you use interfere with self-development by causing undue distraction and failure to do class work?
6. How much time do you spend in money-making?
7. What relation has the time of sale to do with the questions above?
8. Do you learn anything of value while you are earning club money?
9. Do you give full value for money received?
10. What kinds of supplies are usually sold at your rummage sales? Are the articles mended, clean and in good condition?

Would you be willing to wear these garments yourself if you had to? Are the goods reasonably priced? If the materials are intended to be cut up for smaller garments, are they clean and in sanitary condition?

11. What is a legitimate profit on any article, whether it is cake, candy or pencils? On what do you base the price of an article? Is it right to undersell an established firm in the community on any given commodity?

12. What do you think about the plan of buying up pencils in the five-and-ten-cent store, five for ten cents, and selling them three for ten?

13. Is a minstrel show consistent with your idea of interracial responsibility?

14. Do you think it is fair to sell tickets to people for a play or entertainment when you know they will not or cannot attend? Does this ever interfere with voluntary giving?

WHAT IS THE WORK OF THE PUBLICITY COMMITTEE?

The Publicity Committee is responsible for making known to the community the purpose, ideals and program of the club. It works with all other committees to insure publicity of all planned activities and especially with the Membership Committee in carrying out the policy of "educational" publicity.

It is the duty of the Publicity Committee to investigate every kind of publicity and make use of as many kinds as possible. Some suggestions are:

Pictures and accounts of club activities in local or school newspapers. Regular announcements of coming events in these papers.

Posters in bright but harmonious colors kept circulated at school, church and the Y.W.C.A.

Bulletin boards kept up to date with bits of club information,

announcements, pictures, clippings, quotations, mounted on bright-colored paper.

Short programs or four-minute speeches given by Girl Reserves at churches, before civic, Rotary or Kiwanis clubs, at leading women's clubs, before Parent-Teacher Associations, at Chamber of Commerce meetings.

SUGGESTIONS FOR ORDER OF COMMITTEE MEETINGS

A GOOD game, a song or an inspirational opening; in other words, something which unifies the group.

Roll-call and minutes of the last meeting.

Reports from committee members of work they have done, if work has been assigned to them.

Report by chairman of things which were discussed at the last cabinet meeting.

Plans for future committee work.

TO HAVE A GOOD BUSINESS MEETING

Each girl should learn

1. To stand if she wishes to speak.
2. To wait until she is recognized by the presiding officer before beginning her remarks.
3. To make a motion whenever she wishes to bring up a matter for discussion, beginning with the form, "Madam President, I move," etc.
4. To second a motion promptly.
5. That a motion must be made in order to bring a subject to vote, but that the making of the motion does not necessarily mean that it will carry; it merely brings the matter up for discussion.
6. That a nomination need not be seconded.
7. To move that nominations close, if she wishes to bring about a vote.

8. Not to express her opinions privately to her neighbor, but to stand and say what she thinks, for the benefit of its effect on the discussion.

The president should learn

1. To stand when she calls the club to order or puts a motion.
2. To call the meeting to order in a dignified way, such as will give tone to the business meeting as a whole.
3. That she is responsible for order.
4. To see that a secretary *pro tem* is elected or appointed if the regular officer is absent.
5. To have an order of business and follow it.
6. To recognize a girl by name if one stands to speak.
7. That so long as she is in the president's chair, she is the head of the meeting and may not make a motion, though she may mention a matter and ask for a motion.
8. That a motion must be made and seconded before she can call for remarks or put it to vote. If it receives no second it is lost and need not be put to vote at all.
9. That she should call for remarks before putting a motion to vote.
10. That she should repeat the motion when putting it before the club.
11. That when a motion is being considered no one may bring up another matter for discussion until the first is decided upon, unless it is an amendment to that motion.
12. That where the question is important and no ballots are used, it is best to call for a rising vote.
13. That calling for a show of hands or for a rising vote will help if the girls are lazy or indifferent in responding "yes" or "no."

—Revised from "Leaders of Girls," Laura Espy

A STORY OF COMMITTEES AS TOLD BY A GIRL RESERVE SECRETARY

When a girl joins the club she chooses the committee on which she wishes to serve. Each committee has its special work to do in the club. For example, the Publicity Committee divides among its members the posters to be made, the various bulletin boards to be kept up, the announcements for the school bulletin and the newspapers, so that each girl on the committee has some definite responsibility.

Likewise these committees at their regular meetings have ceremonials, discussions and social good times together. We feel that if each committee confines itself just to its own particular interest the result will be narrowing. For that reason our actual committee meetings are very similar to small club meetings. We find that this kind of committee work makes each group interested not only in its own interests but in the work of the club as a whole.

So far as efficiency goes, it is almost too good to be true. Each event on our program for the semester naturally falls to the lot of some particular committee. So when we have a vesper service we turn it over to the Program Committee, or a world fellowship program to the Service Committee. One of the committees is in charge of each club event. This gives each group a chance for work and to enjoy the plans of others.

Though the committees are large, we find that the work can be divided amazingly well to keep all busy and interested and that having regular committee activities helps to make interesting activity for all. In this way committee work is the responsibility of all the members instead of only a few.

III

WHAT IS THE WORK OF THE CABINET AND ADVISERS?

THE Cabinet or Council is a group in which the purpose and spirit of a Christian fellowship are understood and practiced. It is an intimate group which feels its responsibilities to the entire club and which has ability to think intensively and work enthusiastically.

The responsibilities of the Cabinet, which consists of the four officers and the chairmen of the standing committees, may be summarized as follows:

To see the club program as a whole and to be "aware" of the spirit and life of the club.

To hear and consider reports from committee chairmen.

To discuss reports of committees in the light of the entire work of the club. The Cabinet should clear the reports to avoid duplication and to insure a balance in the club activities.

Minor questions of business may be settled by the Cabinet.

Major questions should usually be settled by the club as a whole. Therefore, the Cabinet is responsible for considering and presenting all the facts on important issues to the club for discussion and vote.

THE STORY OF AN IDEAL CABINET

Cabinet members stand together for a great purpose. Standing together makes almost anything possible.

There was once an ideal cabinet, made up of very different sorts of girls. They did not all act alike, neither did each of them approve entirely of all the habits and manners of the others, but they stood together for their purpose. Each girl in

the group knew that she could count on every other cabinet member for anything where the club was concerned. They were discouraged occasionally, but not nearly so often as they would have been without this "togetherness" feeling.

Because they were so interested, the little things were easy, like being on time for cabinet and committee meetings and keeping reports up to date. And the time given to the inspirational part of the cabinet meetings, which gave them their balance and energy to go on, kept the purpose in their minds and set a standard by which they could measure their results. This quiet time was the center of their cabinet hour. Is it of yours?

What is the cause of the following? What is the cure?

Jealousy among cabinet members.

A club membership which is mistrustful of the Cabinet.

Being only "elected" members of a Cabinet, not "interested" ones.

Uninteresting, unplanned cabinet meetings.

Irregular attendance at cabinet meetings.

This is not an ideal situation. How might it be changed? In one school it was discovered that the cabinet meeting was held just after school in a room where the janitor was gathering up erasers, sweeping the floor and other students were coming and going continuously. In another school the Cabinet met at noon in a corner of the school cafeteria while girls were eating their lunches.

Could these conditions be remedied by having a cabinet room or office, either in the school, church or at the Y.W.C.A.? Would such a place help in the development of cabinet spirit and work?

SUGGESTIONS FOR ORDER OF A CABINET MEETING

Inspirational Opening: Music, a song of fellowship or a song of worship; scripture, thoughtfully chosen and understandingly

read; or a story appropriate to the subject to be discussed in the meeting.

Old Business: Reports of chairmen of committees—standing committees and temporary committees. Study and estimate of events that have passed—good points, bad points. (What should be done next time?)

New Business: Consideration of suggested projects for the future—program, service work, money-making projects and so forth.

Discussion: This should be on some subject vital to the cabinet members, which will help each one to "grow in spirit."

Plan for Next Meeting: Be sure to set the day and work out some definite ideas to lead on into the next meeting.

CABINET OR CABINET AND COMMITTEE WEEK-END CONFERENCE

In many high school clubs plans are now made for the Cabinet, and sometimes the Cabinet and committees, to go apart for a week-end conference in the spring or fall. The purpose of such a conference is, in general, to give opportunity to think, to discuss the year's work without hurry, to make plans, to become better acquainted and to have a good time. A camp or some place out of town is a desirable meeting place.

SUGGESTED PLAN FOR A CABINET CONFERENCE

Friday Night

Arrival, followed by getting settled, dinner and a play time.

8:00 to 9:00—discussion on the leadership responsibilities of a cabinet member or committee member.

10:30—singing of taps.

Saturday Forenoon

Group worship—singing.

Discussion—How can we have a club at its best?
What kind of club would that be?
What are our greatest hopes or desires for the club this year?
What do we want to see it accomplish?
Consideration of concrete ways to carry out our desires for a "club at its best."

Saturday Afternoon
Continuation of the morning's discussion.
Formulation of a year's calendar.
A hike or swim and out-of-door supper.

Saturday Night
Discussion—"Life and I." The purpose of this is to let cabinet members discuss life situations and problems.
Singing.

Sunday Morning
A meeting to consider the relation of the Girl Reserves to the Association as a whole. (See Part IV.)
Presentation of information about the National Student Council, the Business and Professional Women's Department, or the Industrial Department.
Service of worship.
Dinner.
Adjournment.

QUESTIONS TO DISCUSS WHEN PLANNING A CABINET WEEK-END CONFERENCE

What is the purpose in having this conference? What do you hope to accomplish?

Should such a gathering be in the nature of a house party just for a good time? Why not?

Will it be desirable to have committee members attend, or is it more desirable to have only cabinet members?

Why would it be well to have all the club advisers attend? Are there disadvantages? What do the advisers themselves think about it?

What is the effect on a "conference" of late-at-night playfulness? Would it be a good idea to talk this over before starting to the conference?

Should there be some advance preparation for the discussions on the part of those attending?

Should the Girl Reserve secretary or head adviser be expected to act as a disciplinary chaperon, or should the members of the group practice the kind of ideals which will make for "a conference at its best"?

MAKING A CONSTITUTION

After you have decided what you want to do about the many fundamental things described in this section, you will want to draw up a constitution. A constitution is a clear, concise statement which sets forth the club's policy about its name and purpose, membership, officers, committees and meetings. It is a kind of chart or guide by which the club steers its course. The by-laws are special but rather temporary agreements that a club enters into and may change often. The constitution may be amended at any regular business meeting.

OUTLINE FOR A CONSTITUTION*

Article I. Name and Purpose

Section 1. The name of this club shall be the ——— Club of the ———.

Section 2. The purpose of this club shall be to unite its members in a spirit of friendliness and service [and so forth].

* Registered Clubs please follow special form for constitution.

Article II. Membership

Section 1. Any girl may become a member of this club.

Section 2. The dues shall be [put here whatever amount the club decides upon] payable [in whatever way the club decides is best].

Article III. Officers

Section 1. The officers of this club shall be a President, a Vice-President, a Secretary and a Treasurer.

Section 2. The duty of the President shall be to preside at all meetings of the club, to appoint all standing committees, subject to the approval of the club, and to make such changes in the personnel of these committees as may be required for good work.

The duty of the Vice-President shall be

The duty of the Secretary shall be

The duty of the Treasurer shall be

Article IV. Committees

Section 1. Committees of this club shall be Membership, Program, Service, Social, Finance and Publicity. The first four shall be standing committees for the year.

Section 2. The club adviser shall be ex-officio a member of all committees.

Article V. Meetings

Section 1. The club shall hold weekly meetings on ——— at ——— o'clock. The club shall hold a business meeting each month.

Section 2. Two-thirds of the club members shall constitute a quorum.

Article VI. Amendments

CLUB ADVISERS

An adviser is a teacher, a mother, a college student, or a woman of the community who knows and likes girls and who believes in the purpose and spirit of the Girl Reserve Movement. She is eager to help girls to find solutions for their problems and to try to carry out the spirit of the movement in their lives. She knows how to share her experience and knowledge with girls. She does not plan things for the club, neither does she do the work of the committees or officers. She thinks "with" and plans "with" but never "for."

Those who generally think together and then choose the advisers are the club officers, the committee chairmen, the Girl Reserve secretary, the chairman of the Girl Reserve Committee. A high school club organized according to Plan I (see page 182) has an adviser for each committee. The adviser of the Program Committee is an ex-officio member of the Cabinet. She is often considered the chief or head adviser.

Advisers should be expected to attend meetings of their own particular committee group. They should try to attend all regular meetings of the club. They should be eligible to attend any cabinet or setting-up conference.

Clubs organized in triangles or interest groups should have an adviser for each triangle or interest group. A committee or triangle or interest group chairman should work with the committee adviser so as to develop the best interests of the group.

An adviser is a friend, companion and guide, when needed. But this relation can exist only as girls and advisers strive to think and to act together. "Adult guidance and girl initiative" is the guiding principle of the Girl Reserve Movement.

FOLLOW THE GLEAM

Unto knights in the days of old,
Keeping watch on the mountain height,
Came a vision of Holy Grail
And a voice through the waiting night—
Follow, follow, follow the gleam,
Banners unfurled o'er all the world,
Follow, follow, follow the gleam
Of the chalice that is the Grail.

And we who would serve the King,
And loyally Him obey,
In the consecrate silence know
That the challenge still holds today.
Follow, follow, follow the gleam,
Standards of worth o'er all the earth,
Follow, follow, follow the gleam
Of the light that shall bring the dawn.

Silver Bay Prize Song, 1920, *written by Bryn Mawr College. From "Song Book of the Y.W.C.A."*

Part Four

The Girl Reserve and Her World of Friends in the Young Women's Christian Association

For the love which unites us, shining through the common tasks of common days, comforting us in discouragement and disappointments, so binding us together that if one suffers all suffer, if one is honored all rejoice,

We bring Thee grateful thanks. —Amen.

GIRL RESERVES AS MEMBERS OF A WORLD PARTNERSHIP

AS long as the world stands, the magic carpet and Aladdin's lamp will fascinate us. All the age-old stories of magic achievement are but the human expression of a desire to be more powerful than two hands and feet, and larger than one circumscribed human self.

When a great invention brings continents and nations into closer touch, we hasten to have some part in it. The radio wires on every housetop show that millions of ears are equipped to listen in on the doings of the world.

When a great book reaches thousands of readers we involuntarily exclaim: "If only I could influence people like that!" When a deed of daring or heroism thrills the world we respond with an admiration tinged with the wish that we, too, might have done it. When a wonderful gift is made to religion, education or benevolence, we think, "How satisfying it would be to do that—if we could!" All our ambitions cry out for a larger life.

In these modern days organization lengthens our reach, multiplies our individual power and reduces our isolation. A Y.W.C.A. club girl in the new republic of Esthonia expressed that thought when she said:

> What a single person is unable to do, a great and mighty organization can succeed in. I am no more lonely now, because I know that I can work for the same purpose with many others.

I

BUILDING FOR UNITY

Together we are strong; together we can reach far; together we are powerful.

We are related,
We belong together,
We belong to God,
We belong to the past,
We belong to the future.

THE Young Women's Christian Association belongs to us, its members. It can reach as far as we will make it reach. Its lines already run into forty countries. In the United States it reaches 253 cities, 146 towns, 48 counties, 685 student centers. All these lines of communication are laid. The Young Women's Christian Association is ours. It can broadcast our messages with as much power as we furnish it—no more, no less.

Membership means sharing; sharing means giving; combined giving means power. Our gift of interest, effort and money can carry ourselves in friendly help and greeting to girls and women of every race, nation and occupation. Through this power we can influence the development of China; we can speak a message that will be heard in South America; we can send a message of good will to Europe. Moreover, we can join hands with American girls and women from coast to coast in great enterprises, and, by ceasing to be spectators, become working partners in building the kingdom of God.

Senior high school Girl Reserves are just one link in the Association fellowship. One way in which they may become more a part of the larger fellowship of the Association is through acquaintance with other groups. Through the Student, the Industrial, and the Business and Professional Women's Departments, continuity of membership is possible for those who plan to go to college or into business or industry.

Grade and junior high school Girl Reserves, many of whom are your younger sisters, have started on their search to "find and give the best" and are expectantly looking forward to the time when they will be senior high school Girl Reserves.

Try to get acquainted with a group of junior high school or grade school Girl Reserves and learn what they are doing and thinking. Ask your adviser or Girl Reserve secretary if you may help with a hike or party, or other special grade or junior high school activity.

Have your club make plans to welcome these Girl Reserves when they first come to senior high school, but try to get acquainted with them while they are still in grade or junior high school.

Business girls are, for the most part, only a little older than senior high school Girl Reserves in Association experience. They carry on the business of the day in stores and offices rather than in classrooms. Their clubs meet at night to plan and carry out their activities.

The Business Girls extend to you their greetings:

The world of business, as we rush to and fro, is a very interesting place in which to live. It might seem very vague to you in your school life, but we hope that some day we, as business women, will have the opportunity to welcome you into that great world of activity.

We are all workers in life, whether our tasks are found in the schoolroom or the business world. Work is the great reality, beauty is the great aim. In our business world of today, we strive for that aim, endeavoring to make our work a vital and creative part of our lives. We hope that out of our experience as business and professional women may come a contribution that shall make real and shall extend the Christian way of life into every realm of community and world activity.—*By a Business Club Girl*

Industrial girls find opportunities every day to live out the ideals of the Association, as they are part of a movement that is organized "to try to permeate the womanhood of industry with a Christian idea and to help to build a Christian order."

The greeting from the Industrial Girls reads:

The Industrial Department of the Association offers many advantages which we could not get in other places. In our class work we have a chance to further our education; through recreation and club meetings we develop leadership and are better prepared to help other girls we know and meet. Devotions and fellowship make us realize that we are all children of God and are working to bring about his kingdom.

Many times the industrial girl is misunderstood, in that people think of her as merely making a living, but all the time she is performing a service that is a contribution to humanity. May we try better to understand each other and in so doing have a larger part in God's kingdom.—*By an Industrial Girl*

College, university and normal students belong to the National Student Council of the Young Women's Christian Association. They wish to share with you knowledge of their association together.

A student Y.W.C.A. is a very real adventure in finding one's way into new worlds. There are adventures in friendship with people of other races and nationalities, and there are adventures in learning how to live "Jesus' law of love" on one's own campus. Students are constantly testing their standards of living by much the same standards that Girl Reserves have.

The student Y.W.C.A. of the United States is also a part of the World's Student Christian Federation and so has a very vital contact with people of all nations. They exchange delegates for summer conferences and also for state and regional week-end conferences.

The Student Movement of the Y.W.C.A. is a part of a coeducational student organization called "The Council of Christian Associations." This organization acts on any matters that are joint projects and has a particular emphasis on Christian World Education.—*By a Student*

PRAYER

We praise Thee, O God, for our friends and fellow workers; for the touch of their hands and the brightness of their faces; for the cheer of their words and the outflow of good will that refreshes us.

Grant us the insight of love, that we may see them as Thou seest, not as frail mortals but as radiant children of God, who have wrought patience out of tribulation and who bear in earthen vessels the treasures of thy grace.

Lift our human friendships to the level of spiritual companionship. May we realize Thee as the eternal bond of our unity. Shine upon us from the faces of thy servants, Thou all-pervading Beauty, that in loving them we may be praising Thee. Through Christ, our Lord. AMEN.

—*Walter Rauschenbusch*

II

Y.W.C.A. GIRLS IN OTHER COUNTRIES

PRACTICALLY every country has some kind of younger girls' work in the Y.W.C.A., though it varies in name and type of organization. Sometimes there is no specific form of organization, such as Girl Guide or Girl Reserve, but only a general kind of younger girls' activities. The following is a list of the kind of girls' work done by the Association in each country where it is organized:

Name of Country	Name of Organization
THE ORIENT	
*China	Pioneers, some Girl Reserves
*India-Burma-Ceylon	Girl Guides and Lightbearers
*Japan	Many names, some Girl Reserves
Korea	Girl Reserves
LATIN AMERICA	
*Argentina	Girl Reserves, called Girls of the Blue Triangle
*Brazil	Girl Reserves, called Girls of the Blue Triangle
*Chile	General girls' groups
Jamaica	Adventurers and Girl Guides
*Mexico	Girl Reserves, called Girls of the Blue Triangle
*Philippine Islands	Girl Reserves
EUROPE	
Austria	Die Jugend Wacht
Belgium	Girl Reserves and Cadettes
Czechoslovakia	General girls' clubs
Denmark	Girl Guides
*Esthonia	Girl Reserves and Girl Guides
Finland	Girl Guides
France	Cadettes and Girl Guides
French Switzerland	Girl Guides

Name of Country	Name of Organization
Germany	Jungschar
Greece	Girl Reserves
Holland	General girls' clubs and Guides
Hungary	Girl Guides
Iceland	Girl Guides
Italy	Cadettes
*Latvia	Girl Reserves
Norway	Girl Guides
Portugal	Blue Triangle Girls
Roumania	Girl Reserves
Sweden	Girl Guides
GREAT BRITAIN	
England	Girl Guides
Ireland	Girl Guides
Scotland	Girls' Guildry and Girl Guides
Wales	Girl Guides
DOMINIONS OF GREAT BRITAIN	
Australia	Girl Citizens
Canada	Canadian Girls in Training
New Zealand	Girl Citizens
South Africa	Girl Guides
NORTH AMERICA	
United States of America	Girl Reserves
Hawaii	Girl Reserves
Panama Canal Zone	Girl Reserves
NEAR EAST	
*Turkey (Constantinople)	Girl Reserves
*Syria (Beirut)	Girl Reserves and Girl Guides
Egypt	Girl Guides
Palestine (Jerusalem)	Girl Guides

Through the Foreign Division of the National Board of the Young Womens Christian Associations of the U.S.A. you contribute to the development of Girl Reserve work in the countries marked with an asterisk.

The National Board contributes to the international work of the Young Women's Christian Association one-third of its

annual budget, secured from local communities, for foreign work. This money is used to send secretaries to help the work in countries where it has already been started and to start work in other countries. As soon as the work is well enough established to carry on without American support, the Foreign Division withdraws and is ready to help somewhere else. At present there are twelve countries on the list of the Foreign Division.

Further information about these organizations may be found in

"Association Chronicles," Womans Press, 60 cents

"Foreign Facts," Foreign Division, National Board, 600 Lexington Avenue, New York. Free

"Story of Fifty Years in India, Burma and Ceylon," Womans Press, 75 cents

"History of the Growth of Work with Younger Girls in the Young Women's Christian Association," Womans Press, 10 cents

MESSAGES FROM YOUNGER GIRLS IN OTHER COUNTRIES

LETTER FROM THE CARNATION CLUB, KYOTO, JAPAN

Dear Friends on the Other Side of the Pacific Ocean:

We are the girls who live in Kyoto, where soft breezes continually whisper their songs of early summer.

To speak of the gentle nature of womanhood, our club is named the Carnation Club, and has its weekly meeting on Friday morning. We meet two hours altogether, using the first half-hour for Bible study, the second half-hour for English conversation and the rest of the time for handiwork and so on, trying to make it as interesting as possible. When the weather is good, we often go out to the Botanical Gardens in one of the

suburbs to talk about the flowers and plants and to see the beautiful mountainous nature around.

In school we have special lectures on history of civilization, art, current ideas of literature, and economics, besides the regular lessons.

We Japanese girls are very athletic now and love gymnastics. Tennis, center ball, volley ball, high jump, running and swimming are very common, and we do these things for the sake of being strong, both mentally and physically.

All through the year, except winter, we have lots of trips and excursions to the country and other cities. Once a year we climb some mountain, for there are many famous mountains in this part of Japan. This is one of the most delightful things we do. Sometimes we go round the city of Kyoto or Nara, visiting museums or other famous buildings to trace the ancient culture which produced such geniuses as made our arts possible. Not only in our customs but in arts we see now many points foreignized.

We pray for the sake of the world's ideal civilization that everyone on earth be one in Jesus Christ and his love, and a servant who works faithfully.

Please write us about things in your country. We shall appreciate your kindness very much indeed.

With love from your Japanese friends,

Carnation Club.

From a Girl Guide in England

I am a Girl Guide in the Y.W.C.A. Our uniform is dark blue, darker than your Girl Reserve blue. We salute with three fingers, and each finger stands for one of our Girl Guide promises: To do my duty to God and King; to help others; to obey the Guide laws. Those of us who are more than eleven belong to the Girl Guides, but we have "Brownie" clubs for girls under

eleven. They are called "Brownies" after the little fairy folk who are always doing good.

Our motto is: "Be prepared." And these are our ten Guide laws:

A Guide's honor is to be trusted.

A Guide is loyal to the King, to her parents, to her country and to her employers.

A Guide's duty is to be useful and to help others.

A Guide is a friend to all and a sister to every other Guide, no matter to what social class they belong.

A Guide is courteous.

A Guide is a friend to animals.

A Guide obeys orders of her parents and leaders.

A Guide smiles and sings under all difficulties.

A Guide is thrifty.

A Guide is clean in thought, word and deed.

We call our clubs "patrols" and instead of naming them after great women, as most of you do, we name them after birds and flowers.

From a Mexican Blue Triangle Girl

The girls of the Mexican *Triangulo Azul* (Blue Triangle) have instituted a series of adventures.

The first adventure was organizing their clubs. In choosing a name for the general organization they have looked to past traditions and have adopted the old Aztec name "Calmecatl." Each group within the organization has the name of an Indian tribe and the officers even have old Indian names.

Calmecatl was the name of the school which the Aztec girls attended. There they were taught language, elocution, domestic work, songs, dances, music, arts and crafts, and were instructed in the spiritual and religious life. Some of the girls were prepared for marriage, others to be priestesses. Their duty to family and country was emphasized.

The girls' second adventure was to put into practice the teachings of the Calmecatl. Group *Nahoa* has an original yell, and because of its interest in physical exercises has formulated a Code of Good Deportment.

The third adventure was learning the Code of the Blue Triangle.

CODE OF GOOD DEPORTMENT

Be healthy.
Have enthusiasm.
Have discipline.
Be constant.
Live a well-balanced life.
Know how to lose.
Know how to win.
Have group spirit.
Be honorable in play.
Assume responsibility.

CODE OF THE BLUE TRIANGLE

As a member of the Blue Triangle, I must be:

Reverent to God.
Respectful to my parents.
A lover of the beautiful and the best.
Responsible in my acts.
Persevering in my aims.
Kind to those around me.
High in my ideals.
Useful to others.
Sincere in word and deed.
Always industrious.
Gracious in manner.
Champion of the good.
Loyal to all.

WRITTEN BY A BRAZILIAN CLUB GIRL

We do not call ourselves Girl Reserves, as you do, but *Jovens do Triangulo Azul,* which is Portuguese for "Girls of the Blue Triangle." So our armband has a "J" in the center of the triangle instead of your "G. R."

We are still talking about the happy times we had at camp in February. No, we do not go in July; February is our summer camp month. We had such fun on hikes, playing games and learning about trees, birds and flowers.

We have a white uniform of middy and skirt, and blue tie,

and use the symbolism of our lives as gardens, since Brazil is such a beautiful garden spot. The red rose was selected to symbolize health; the yellow rose, the gold of knowledge; and the white rose, purity; while the palm tree was selected to mean strength and beauty of character.

A Thank-You Note from a Little Cherokee Indian Girl in a Government School

We are very proud of our presents you sent us Indian girls and boys for Christmas. I did not think we would receive anything from anybody.

We had a week's vacation and during the week while I was at home I had a real nice time helping mother get meals and doing other housework. We like to help our mothers work. The things I like best to do are to cook and sew.

I am fourteen years old and am in the sixth grade. We have a nice teacher; I like her too. I do not intend to stop going to school. I am going off to some other school and try to get a further education.

This is all for this time. I will write more next time, if you answer and want to know more about the Indians. I will close with best wishes to you.

Sincerely,

Ella Crow.

From a Girl Pioneer in China

If you will allow me to express my feeling, I should like to call you friends and little sisters. Although I do not know you, I feel there is a bond between us, the Young Women's Christian Association, which makes us members of one family.

Jesus said that we are children of God, the Father of mankind. Confucius said, "Under heaven is one family." The blue triangle has not only proved but helped the spirit of the world family to come true—no matter to what race or nation-

ality we may belong, no matter how different our appearances may be.

Our club work is not called Girl Reserve. The literal translation of the Chinese name is "Pioneer Club." Because our backgrounds and customs are different, the programs of our clubs are somewhat different from what you have in your country. As you know, the program of a club has to be based upon the interests of its members.

The following are our aims:

Motto—Truth, beauty and righteousness.

Purpose—To develop a full personality, physically, intellectually, morally and socially, in order to be an "honorable citizen."

Code—

A Girl Pioneer is healthy.
A Girl Pioneer is dependable and does her duty.
A Girl Pioneer is willing to coöperate.
A Girl Pioneer is honest.
A Girl Pioneer is friendly.
A Girl Pioneer always reaches toward the best.
A Girl Pioneer is diligent and thrifty.
A Girl Pioneer is gracious in manner.
A Girl Pioneer is joyous.
A Girl Pioneer is earnest.
A Girl Pioneer has self-respect.
A Girl Pioneer is not critical but charitable in thought and word.

Pledge—

I will search and follow the truth.
I will do my best to be a good citizen.
I will be ready to serve under any circumstances.
Lastly, I will abide by the code.

The Girl Pioneers are keenly interested in their activities, but they do not have as much leisure time to devote to them as you

do. Almost all of our high schools are boarding schools, so that the girls live in the school under close supervision. They only wish that the day were longer so that they could enjoy these activities all the more.

If all the lads of the world
Would choose to be sailor-boys,
With their barques they would make
A splendid bridge o'er all the seas.

If all the girls of the world
Would join hands in friendly wise,
They could dance a pretty round
All about the world.

So, then, there would be a ring
Right around the earth,
If all the folk of all the world
Would just take hands.

—From the French of Paul Fort,
and used by Belgian Girl Reserves

III

HOW ALL THE ASSOCIATIONS OF THE WORLD ARE RELATED THROUGH THE WORLD'S COMMITTEE

THE World's Committee of the Young Women's Christian Association is composed of active members, representing national Associations, and corresponding members representing countries not as yet fully affiliated. At least seven members are resident in London, the headquarters of the World's Committee.

Each affiliated country which has 15,000 members, or less, in its national organization may name two active members to the World's Committee and may have an additional active member for each additional 15,000 members or part thereof.

The Lady Parmoor is president of the World's Committee. Miss Charlotte Niven is its general secretary.

The World's Committee meets every two years in one of the countries represented. The last meeting was held in 1926 at Oxford, England. The next meeting, in 1928, will be held in Budapest, Hungary, but this will be a world's conference or convention, the first since 1914.

The World's Committee motto is

"Not by might, nor by power but by my Spirit, saith the Lord of Hosts."

WHAT IS THE NATIONAL ASSOCIATION?

EACH country has a national committee which is responsible for the work as a whole. In the United States this committee is known as the National Board. There are ninety members of

the National Board, elected for six-year terms at the biennial meeting of the national organization. Sixty of these women are resident members within easy travel distance of the national headquarters at 600 Lexington Avenue, New York. The remaining thirty represent various sections of the United States.

Mrs. Robert E. Speer is president of the National Board. The National Board works under six main divisions: General Administration, Field Division, Finance Division, Education and Research Division, Business Division, National Student Council. The Girl Reserve Department is one of the membership departments of the Field Division.

The motto of the National Board is

"I am come that they might have life,
and that they might have it more abundantly."

Local Associations, of which there are 1,132 in towns, rural communities, and cities, and on school, college or university campuses together make up the membership of the national organization—the Young Women's Christian Associations of the United States of America.

The national convention is held in a different section of the country every two years. This national body has its own officers, also elected by the delegates to the convention, for a term of two years—president, two vice-presidents, and two secretaries.

The national Girl Reserve Department has a committee of resident and non-resident members, located in all parts of the United States. This national committee holds an annual meeting which all non-resident members try to attend.

Of the eight members of the national Girl Reserve staff, one gives most of her time to work with colored girls. The remaining seven carry on the headquarters work of the national department, attend summer conferences, coöperate with many other organizations, teach in two summer schools and one win-

ter school for the preparation of Girl Reserve secretaries. National secretaries, upon request, visit local Associations each year, up to the limit of time and budget.

Secretaries for work with younger girls are employed by Associations in cities and towns. They act as creative supervisors of girls' activities and make growth possible through an increasing number of social contacts and satisfactory friendships. There are about 9,000 club advisers who work with secretaries and Girl Reserves.

In the Girl Reserve Movement there are:

Younger girls	168,021
Club groups	5,234
Advisers	9,495
Secretaries	456

These are approximate figures (all groups are not registered) drawn from registration blanks sent annually to national headquarters.

GIRL RESERVES AND THE CHURCH

MANY groups of Girl Reserves today are part of a church-centered program and thus are an integral part of the life of a church. Such groups should plan their club activities in accordance with the aims and projects of the church.

When a Girl Reserve club exists in a church, it is advisable to follow these points as a way of procedure:

A Church Girl Reserve Club may be formed of all the high school girls of the Sunday school class or classes.

Whenever possible, the Sunday school class teacher, or teachers, should be the advisers of the club.

The advisers, with the girls, should discuss a membership policy, to decide whether girls who are not members of the church or Sunday school class are to be considered eligible for membership in the church club.

A Church Girl Reserve Club should be related to the local Y.W.C.A. through membership on an inter-club council, and should participate in planning certain community activities.

Arrangements for the payment of individual dues to a local Association, or for a church club contribution to the work of the local Association, should be agreed upon by the church and local Association in consultation.

The Young Women's Christian Association believes in the development of church activities in the life of young people. It is, therefore, desirable that every Girl Reserve club, whether part of a church, a school, or a neighborhood, should try to have every member in attendance at, or related to, the church of her preference.

GIRL RESERVES AND THE COMMUNITY

Each Girl Reserve club should be definitely related to some part of the community life.

If a club is part of a school, it should cultivate the understanding of the Parent-Teacher Association, if one exists. This may be done by inviting the Parent-Teacher Association to a specially planned Girl Reserve program, or by giving definite service to the Parent-Teacher Association by assisting on one of their programs.

If a club is a neighborhood group, without relation to any church or school, it should try to secure two or more mothers of club girls who will serve on a Mothers' Council or Girl Reserve Committee at the local Association. With the help of these two or more "advisory mothers," programs may be planned to which the mothers of the neighborhood may be invited.

A church club, or one related very closely to the Association, should make plans for entering freely into the fellowship of the church or Association.

Club members may become interested in the life of the community through visits to day nurseries, playgrounds, settlements. Such visits may be made a part of the year's activities. If there is a Welfare League, Social Welfare Agency or a Red Cross organization in the community, the club should at once become acquainted with its aims, work and possibilities for service.

COÖPERATION WITH OTHER ORGANIZATIONS OF GIRLS OR BOYS

ALMOST every community has a variety of girls' or boys' organizations. A Girl Reserve club is advised to become acquainted with the purpose and work of all such youth organizations and, if possible, plan for some form of coöperation each year.

The following are the names and addresses of some of the national youth organizations which may exist in your community:

The Camp Fire Girls, Inc.
Headquarters: 31 East 17th Street, New York.
Watchword: "Wohelo"—Work—Health—Love.
Second Point of the Law: "Give Service."

The Girl Scouts, Inc.
Headquarters: 670 Lexington Avenue, New York.
National Motto: "Be Prepared."
Slogan: "Do a Good Turn Daily."

The Girls' Friendly Society.
Headquarters: 15 East 40th Street, New York.
Motto: "Bear Ye One Another's Burdens."

The Hi-Y Boys of the Young Men's Christian Association.
Headquarters: 347 Madison Avenue, New York.
Purpose: To create, maintain and extend throughout the

school and community high standards of Christian character.

Slogan: Clean living, clean speech, clean sports and clean scholarship.

Boy Scouts of America.

Headquarters: 200 Fifth Avenue, New York.

Motto: "Be prepared."

Scout Oath: "On my honor I will do my best to do my duty to God and my country and to obey the Scout Law; to help other people at all times; and to keep myself physically strong, mentally awake and morally straight."

A SUMMARY OF IMPORTANT DATES

As early as 1881, definite work with younger girls was being done by the Young Women's Christian Association. Oakland, California, had as an auxiliary a "Little Girls' Christian Association."

In 1886, girls from 10-16 years of age in Poughkeepsie, New York, formed a miniature Association and within one year had 110 members and a secretary of their own.

During the years 1890-1900, the Association began to assemble all activities with younger girls or "juniors" in some form of branch organization with the idea of segregation in mind.

By 1909, there were so many younger girls in the Association movement that the national conference of secretaries held at Minneapolis discussed the "adolescent girl."

Between 1909-1912, local Associations began having secretaries for their Girls' Departments.

In 1913, April 9-15, the fourth biennial convention of the national organization, held at Richmond, Virginia, passed the following resolutions:

(a) That the name "Junior Department" be changed to "Girls' Department."

(b) That the aim of this department shall be to promote activities of all kinds among girls of all classes between ten and fifteen years of age, inclusive.

(c) That the Girls' Department shall receive the same emphasis accorded to the work for young women in point of trained secretaries, suitable equipment, efficient committees and the coöperation of all other departments in the Association.

By 1915, the number of girls' work secretaries had increased from fourteen to fifty-four and the number of Associations doing girls' work from 145 to 190. The age limit for the Girls' Department which had been 10-16 became 12-18.

Between the years 1908-1914, the Student Department developed a plan known as the "standard student club plan" for girls of high school age.

In 1914, the first field girls' work secretary was placed in the Pacific Coast Field.

Between 1914-1918, there was a slow but sure growth in local girls' work all over the country. It was a period when all kinds of plans were being used.

In 1918, unity among these various plans was brought about by the use of the name "Girl Reserve."

In 1919, there were fourteen field girls' work secretaries on the Y.W.C.A. national staff, 350 local girls' work secretaries, work for younger girls in 366 Associations, twenty-two younger girls' conferences held in various parts of the United States.

In 1920, there were seventeen secretaries on the national staff for work with younger girls; thirty-three conferences for high school girls, with a total attendance of 4,500.

In 1922, at the Hot Springs Convention, was born the Girl Reserve Section of the National Association of Employed Officers. It is important because of the channel it supplies for combined thinking and action by national and local workers, thus placing the responsibility for the movement on all.

1920-1927. This period has witnessed steady growth of the Girl Reserve Movement. The name "Girls' Work Bureau" has been replaced by the "Girl Reserve Department" in the national organization, and is a part of the Field Division of the National Board. Through its well-organized committee, consisting of women from all parts of the United States, it is becoming a real influence in both local and national consideration of youth work.

GIRL RESERVES AND THE FUTURE

The last hundred years have opened up marvelous opportunities for women. They are found in industry, in business, in the professions. They have gone to college and have entered Congress and Parliament. They have received the vote and are taking their places as leaders in the world. These are wonderful times not only for individual women but also for a woman's organization like the Young Women's Christian Association. Such an organization is powerful because women realize that together they can do many things for their homes, their communities and the world that as individuals they could not do.

Thus the blue triangle becomes known and loved around the world. Girl Reserves everywhere, as they increase their understanding of the meaning of the symbol, increase in their appreciation of the significance of this world-wide fellowship. The Young Women's Christian Association is a growing organization and year by year crosses new frontiers in thought and action. Girl Reserves of the present day should be proud to take and keep their place in the line of march of such a forward-looking woman's movement.

> *"It is from the visions of youth that comes the inspiration to make tomorrow better than today."*